THE JUNIOR

ERNEST J. CHAVE

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PRINCIPLES AND METHODS OF RELIGIOUS EDUCATION

THE JUNIOR

LIFE-SITUATIONS OF CHILDREN NINE TO ELEVEN YEARS OF AGE

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THE JUNIOR

Life-Situations of Children Nine to Eleven Years of Age

By

ERNEST J. CHAVE, PH.D.

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GENERAL PREFACE

The progress in religious education in the last few years has been highly encouraging. The subject has attained something of a status as a scientific study, and significant investigative and experimental work has been done. More than that, trained men and women in increasing numbers have been devoting themselves to the endeavor to work out in churches and Sunday schools the practical problems of organization and method.

It would seem that the time has come to present to the large body of workers in the field of religious education some of the results of the studies and practice of those who have attained a measure of educational success. With this end in view the present series of books on "Principles and Methods of Religious Education" has been undertaken.

It is intended that these books, while thoroughly scientific in character, shall be at the same time popular in presentation, so that they may be available to Sunday-school and church workers everywhere. The endeavor is definitely made to take into account the small school with meager equipment, as well as to hold before the larger schools the ideals of equipment and training.

The series is planned to meet as far as possible

all the problems that arise in the conduct of the educational work of the church. While the Sunday school, therefore, is considered as the basal organization for this purpose, the wider educational work of the pastor himself and that of the various other church organizations receive due consideration as parts of a unified system of education in morals and religion.

THE EDITORS

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INTRODUCTION

What a child is becoming is determined by the reactions he is now making. He begins life with a wonderful, growing, bodily mechanism and certain tendencies to action. As soon as he is born his environment plays upon him and he reacts to it. His environment affects him, and he immediately begins to affect his environment, and to change it according to his desires. A baby's cry may bring a whole household to his assistance. The continual interplay of his environment upon him and his action toward his environment shape his character and personality, and change his tendencies into habits and attitudes. Gradually, as his self-consciousness grows, he becomes more and more a self-directing personality, able to co-operate as an efficient member of society.

To know a child and his possibilities at any stage of his development one must know the existing tendencies in him at that stage, his habits and attitudes, and also the environment, physical and social, in which he is living and to which he is reacting. Social control is possible in so far as we know these things. Education is the exercise of social control with the purpose of developing those habits and attitudes which shall be for the best

realization of the individual himself and for the greatest common welfare of the society of which he forms a part.

Many studies have been made of the very young child, of the adolescent, and of the adult, but only the most superficial or partial studies of the age of middle childhood, now generally called the "junior age,"—children of nine, ten, and eleven years of age. The following chapters are the results of a detailed study of a group of such children in a particular community. Though the findings must necessarily be of that incomplete quality which any limited study can give, yet it is expected that the characteristics discovered in this group will be suggestive for the discovery of the characteristics of any individual of this age in any place. The technique used in this study is very simple, and might be used for the study of any age. The method of approach came largely from experiments in connection with courses taken at the University of Chicago, and at Union Theological Seminary, New York, but it was modified as experience proved advisable in the progress of investigation.

By the term "life-situation" used in this book the writer means the world in which the child lives. It deals with the child as he is, with his inherent tendencies and his acquired habits, described with reference to that part of the objective social world which has significance to him. In a certain sense,

the junior child lives in the same world as the infant or adult. But in a much more real sense, only certain things are meaningful and significant to him. With those elements of his world which are vital in the formation of his attitudes and values and in what he is becoming as a personality, we are concerned. A comparative study shows certain factors missing in each case. In so far as conditions could be controlled and made significant, the writer believes they should be counted as negative factors in a life-situation when they are absent. We are concerned with what the child should become under the best controlled life-situations.

The field of study undertaken herein was arbitrarily limited. Children of the chronological age of nine, ten, and eleven only were included. Observations and reactions of over six hundred and fifty children were obtained and are used herein. A particular community, the Hyde Park and Woodlawn districts of the city of Chicago, was the area in which most of the investigation was made, yet the need of including both the positive and negative elements of the life-situations of children of this age has made a wider reference necessary. The bibliographies furnish material for a more general application than would result from a restricted study. Two lists of questions used in securing the data desired are given in the Appendixes.

CHAPTER I

IMPORTANT FACTORS IN LIFE-SITUATIONS

To present the life-situations of children one should have a series of moving-pictures. The child is known only when he is seen in action. All that one can do in such a discussion as is here attempted is to serve as a guide for others who would study an individual or group of this age in their activities. Every child is different, and the life-situations are different. There is no average child. Yet a detailed psychological study of one group should help us to study and measure the reactions of others. This study is intended to be a cross-section of the life-situations of representative children of an American city nine, ten, and eleven years of age.

The divisions in this chapter are not logical, neither are they progressive. Life is not divided into fixed divisions. The basis here used is, as stated in the Introduction, the experience-giving situations. First, a time survey is made; then the child is considered physically; he is followed to school; his reading is investigated; his playtime is described; some of the things which he is seeing and hearing are noted; and a brief review is made of the different activities he has in home, church, and community.

The writer tried to differentiate as far as possible the reactions of the children according to sex and age. But, as will be evident in the descriptions of the life-situations recorded herein, the sexes of this period, nine to eleven, have much more in common than in distinct difference. The differences between individuals within the group were much greater than between the sexes or ages.

TIME DISTRIBUTION

The accompanying chart gives approximately the average proportions of a day used in the chief occupations of the children of this group. The average time for sleep was from 8:45 P.M. to 7:15 A.M. Bedtime varied from 7:30 until 11:00 P.M. or even later, and the time of rising from 4:30 A.M., when the newsboy arose, until 8:15 A.M. on school days, when the late riser made his hurried toilet, and until 9:00 or 10:00 A.M. on Saturdays and Sundays or in vacation time.

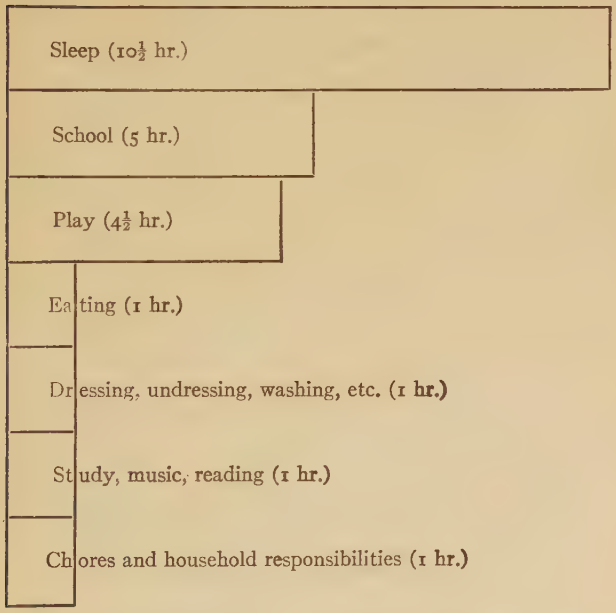
One item in the day's program would seem to be fixed five days a week during the school year. That is the time occupied by school. But even here there was quite a fringe of time. Children lived at varying distances from the school. They played before and after school, morning, noon, and night, on the school grounds and on the streets between home and school. Eating took from one to one-and-a-half hours per day. Breakfast was usually a hasty meal, and

the family seldom sat down together. Lunch was often carried to school. Those who went home had an hour to go and return. The evening meal was

CHART I

HOW CHILDREN NINE TO ELEVEN SPEND THEIR TIME

(Data from 116 Boys and 150 Girls)


Sleep (10½ hr.)
School (5 hr.)
Play (4½ hr.)
Eating (1 hr.)
Dressing, undressing, washing, etc. (1 hr.)
Study, music, reading (1 hr.)
Chores and household responsibilities (1 hr.)

the only one most families tried to organize in any regular fashion on school days.

These children all wore about the same amount of clothing. Yet on account of the difference in the

appointments of the homes, in the "fussiness" of parents, and in the habits of children, the time consumed in dressing, undressing, etc., varied largely. Girls took slightly longer than boys on the average, and had to spend more time in changing clothes. Most parents, however, provided good, serviceable clothes and let them romp freely. One hour a day

TABLE I*

	Day—24 Hours	Week—168 Hours	Year—8,760 Hours
Sleep	10½	74	3,850
School	5	26	1,100
Eating	1	7	365
Dressing	1	7	365
Chores	1	7	400
Study, etc	1	7	450
Play	4½	40	2,230

* This table represents the average distribution of the time of these children for a day, a week and a year made from an estimate of both school days and vacation periods.

is allowed in our chart for all these operations: bathing, cleaning the teeth, dressing, changing clothes, washing before meals and cleaning up, undressing at night and getting ready for bed.

Chores, or household responsibilities, as listed later in this chapter took a considerable amount of the child's spare time. Going errands, helping mother in the house, odd jobs that took five or ten minutes, and the extra duties of Saturday and Sunday altogether averaged about one hour per

day. Some parents were very helpless in assigning any regular responsibilities to their children.

Not much home work was given in these grades, yet there was usually some on two or three nights a week. Many were taking music lessons, and practiced from a half-hour to an hour a day. Most would pick up a book for five or ten minutes at least, and on Saturdays and Sundays did more reading. It was a common thing for these children to read two books a week. Thus, to allow in our estimate one hour a day for study, music, and reading would seem a fair average.

Play absorbed all the rest of the time. Before breakfast, on the way to school, in the school yard, at recess, in the gymnasium, after school, before bedtime, they would play. Saturday was supposed to be play day but odd jobs broke it up. Sunday was the most poorly organized day for play in the week. On the average we allow four-and-a-half hours for play. Vacations extended the playtime considerably but the average is reckoned as stated.

PHYSICAL DEVELOPMENT

Various tables are being used for height and weight measurement. In the schools studied the T. D. Wood chart was being used.[1] It is of interest to note some of the variations discovered in checking 210 of these boys and girls:

Of 103 boys, 62 were underweight 5.53 lb. on the average
Of 107 girls, 48 were underweight 7.00 lb. on the average
Range of height of boys was from 47.7 to 59.2 in.
Range of height of girls was from 47.3 to 60.5 in.
Range of weight of boys was from 50.7 to 111 lb.
Range of weight of girls was from 39.3 to 136 lb.
Extreme cases of underweight and overweight were:

Girl 9 yrs., 8 mos.; height, 52 in.; weight 39.3 lb.—35.5 per cent underweight

Girl 11 yrs., 9 mos.; height, 60.5 in.; weight, 136 lb.—36.5 per cent overweight

Boy 9 yrs., 2 mos.; height, 51.7 in.; weight, 50.7 lb.—21.7 per cent underweight

Boy 10 yrs., 9 mos.; height, 52.5 in.; weight, 111 lb.—64.9 per cent overweight

Experience is tending to show that a child may vary from the standards of children of his age, race, and sex both in height and weight, and yet reach the standard set by nature for him. Nutrition experts, however, suggest that 7 per cent underweight or 20 per cent overweight from the standard tables is a condition that merits attention.[2]

In most of the classes of these grades education had been given either through cooking classes, Parent-Teacher associations, or other incidental ways, concerning food values and on the necessity for the right kind of breakfasts. Yet in a test of 113 boys and 138 girls the writer found only 38 per cent were accustomed to have a cereal for breakfast, only 30 per cent had fruit, and 43 per cent had milk.

The following list illustrates the kind of nourishment that many were receiving regularly:

A cup of cocoa
An egg, bread, and coffee
Cornflakes and milk
Post toasties and toast
Fried potatoes and toast
Eggs on toast and cocoa
Orange juice, toast, and coffee
Ham and eggs and toast
Toast, coffee, and bacon
Pancakes and milk
Puffed wheat, toast, and cocoa
Bacon and eggs, cocoa, bread and butter
Coffee and biscuits
Toast and coffee with a little milk in it
Bacon and toast
Coffee and rolls
Pastry and milk
Milk and cake

These incorrect breakfasts, which failed to give a growing child the proper nourishment, were due largely, the writer found, to the ignorance of parents. Other meals of the day were often as poorly managed. Mothers had little idea of the kinds of food and quantities required by these youngsters. Many were allowed to eat whatever their taste fancied. Children from rich homes were sometimes not as well nourished as those from much poorer homes. They needed green vegetables, plenty of milk, and a variety of foods. Candy and

other things between meals prevented hearty appreciation of meals.

PUBLIC SCHOOL

The age-grade distribution of children of nine, ten, and eleven years was interesting to help us see how children were actually progressing in school. The standard rate of progress was generally accepted as a grade a year, beginning the first grade at six years of age. In the Chicago public schools the record for the year reviewed showed that 69.2 per cent of Grades IV, V, and VI were made up of children nine, ten, or eleven years of age.[3] Of these, 25.2 per cent of the nine-year-old boys, 29.3 per cent of the nine-year-old girls, 23.9 per cent of the ten-year-old boys, 26.6 per cent of the ten-year-old girls, 17.7 per cent of the eleven-year-old boys, and 19.5 per cent of the eleven-year-old girls were normal or above normal in their grades. Of the classes in the three public schools of our survey 66.5 per cent were normal in their grades, which is a close approximation to the average for the city. To have studied all the children of nine, ten, and eleven years of age we should have had to take a survey of every grade and even follow some of the brighter ones into high school. In this discussion we have felt it necessary to limit the study to grades of normal progress.

Dr. McMurry says:

> There are more studies than children can learn well and more than teachers can teach well. Thoroughness of work under these conditions is impossible. . . . . Departmental teaching by experts relieves the teacher but adds to the burdens of the children.[4]

After careful observation of these children at work in the public schools and in the University Elementary School, the writer fully agrees with the foregoing statement. The socialization of the child is being effected in a very unsatisfactory manner, though systems of education are being made more perfect. Anyone desiring to know a child should by all means be familiar with the work he is doing in school.

In the wholesale scheme of education, necessary in such a great city as Chicago, it is naturally very difficult to consider the needs of the different communities or districts, and the consideration of the individual is almost forgotten. Principals and teachers have very little leeway for adjusting courses to the needs of their pupils. All are bound by the system.

READING

A great deal of difference was found in the amount of reading and kind of reading matter of these boys and girls. Some had many books of their own, and in some homes there were a good library and many periodicals. Some parents read a great deal and discussed current events in the family circle. The conversations were a constant

stimulus to keep informed and to participate. Some teachers were continually arousing a desire for reading by directing the children to fascinating reference books. The Chicago schools provided very good libraries of reference but there was a need for more and better books at hand for ready use when interest was stirred.

It is not sufficient to hang up a list of books that children should read. They need an introduction to the books and some stimulus to read carefully and comprehendingly. In one school, lists of books that should be read by boys and girls of the fourth, fifth, and sixth grades had been hung in the respective rooms. But a test of the classes proved that they had hardly affected the reading of the children.

Another test of one class in each grade gives illustration of how much reading these children were doing. In a fourth-grade class (forty present), twelve said that they had read on an average one book per week. In a fifth-grade class (forty-two present), nineteen said they read more than one book per week and nine more than two per week. In a sixth-grade class (thirty-eight present; under twelve, twenty-one), fourteen claimed one book per week; eleven, two books per week; and eight, three books per week. One eleven-year-old girl said she often read four books per week. These children usually went to the library and picked out whatever struck their fancy. Very few depended upon sys-

tematic guidance. They spent much time on useless stuff, much of it of a common type, and they missed the best literature because no one who knew it had introduced them to it. Many suggestive lists were available for parents and others, but unless one had time to investigate, the probability of getting the right book to improve the life-situation of a particular boy or girl was very remote. They enjoyed a good book. One little girl (ten years old) said: "I often get so interested in a book that I do not hear when they call me and so get scolded." But they needed checking up to see what they were really getting from what they read.[5]

It was found impossible to grade the books read by these youngsters. Reading was only one factor in their life-situations. For the children whose chief source of education outside of school was the movie, the appeal in books was entirely different from that for those who seldom went to the movie. The former had standards of value weighted by exciting, passionate, artificial sentiment and they were biased in their valuation of books and reading matter. The writer discovered that to understand what influence reading would have on a child he had to know such things as his age, grade, reading ability, interests, chief influences upon his life, school studies, home and social attitudes, and the possible tendencies of his talents and abilities in any direction.

Of the magazines these boys and girls were reading the following were most often mentioned by the children and their parents as providing interest for them: *Popular Mechanics*, *Popular Science Monthly*, *Boy's Life*, *St. Nicholas*, the *Youth's Companion*, the *American Boy*, *John Martin's Book*, the *National Geographic*, the *Saturday Evening Post*, and the *Literary Digest*.

In questioning them about their reading of the newspapers, it was found that not many missed the "funnies." The attitudes that were suggested there and that were being absorbed consciously or unconsciously hardly need any comment. Some turned to the children's corner and read some of the letters, or stories, or tried a puzzle or riddle. Others read about the movie actors and actresses, and different children were found who were quite up to date on the varied fortunes of their favorites. The boys were more interested in the sports, and followed the records of the teams and players. Most read the headlines of the newspapers for the current news items that they might answer questions related thereto in the schoolroom.

PLAYS AND GAMES

Practically all of the games played at this age by boys were also played by the girls. Some of the rougher games as "King of the Hill," "Bull in the Ring," wrestling, and football the girls did not

usually try; and the girls had a number of games the boys generally regarded as not in their class, as "Jacks," "Hopscotch," "Farmer in the Dell," playhouse, dolls, and some varieties of tag. Boys tended more than girls to play with mechanical toys and to use tools for constructing things in woodwork. Girls were more apt to busy themselves with dolls, sewing, or some play in which they took the rôle of parents or teachers.

Sixth-grade pupils enjoyed practically the same kinds of games, gymnasium work, and types of play as those of the fourth and fifth grades. But the older children and more advanced pupils got more out of the games and play, while the younger and retarded were apt to be more satisfied with the mere activities. The older tended, also, to organize themselves better. It was interesting to note how youngsters of this age would try to imitate everything that older groups were doing. Boys especially would try any game or test of skill that they saw older boys trying. As they attained skill, the older boys were glad to patronize them and the younger ones were ready to be ordered around so long as they got recognition.

In this crowded city very few homes could have a yard that could be used for a playground. The children played in the street, on the school grounds, on public playgrounds, on vacant lots, or in the parks. The conditions of the playgrounds made a

great difference in the elements of the life-situations involved in their play. On the street dodging the traffic, mixing with all kinds of children, hearing every kind of language, making shift with any kind of setup for his games, the reactions of a child were altogether different from those of a child in better surroundings. In one section of the Hyde Park district there was a city block in which there were two hundred children without a playground near at hand. There was a school yard a few blocks away but it was a barren cinder court; there was a beautiful park about a half-mile away; but for most of the time which they had for play these youngsters had to play in the street. Two community centers, one for boys and the other for girls, were started in makeshift quarters but they modified conditions only slightly. The need for a free, open-air playground with a supervisor was not solved by an indoor juvenile social center.

The four schools investigated had quite different provisions for play. Each had a gymnasium, well equipped and large enough for class exercises. Only one of them had playground apparatus and a wading pool. But space in that playground was so crowded when the boys and girls came out together at recess that it was entirely inadequate. One had two playgrounds, on either side of the school, and boys and girls played separately. The courts there were cinder, dry for all weathers but hard on shoes

and on the knees and hands when they fell. Another school had such a small playground that during noon hour and recesses they had to block off the street and play their games on the pavement. The University School had a large playground, and was situated on the Midway boulevard where the children ranged at will. Opposite one school a large sandpile was dumped ready for a new building. The children took possession of it and for weeks were allowed its privilege. It provided an endless source of amusement and opportunity for all kinds of construction.

Dancing was coming to be more and more recognized as a valuable play for these juniors. Both boys and girls liked it, and quickly learned either folk or social dances. Perhaps the vigorous folk dances appealed most strongly, and they developed grace in action and courtesy in behavior. In one school the girls alone were taught dancing; but in another both danced together, and the teachers were enthusiastic over its value. In overcoming the awkwardness in movements and relationships of boys and girls of this age it was an excellent preadolescent experience.

Both boys and girls of this age showed desires to belong to clubs, and were proud to claim membership in such organizations. Where no group was planned for them the writer found that in several instances they had organized themselves. A number

of nine-year-old lads organized themselves because the girls with whom they had played had a club. They had stiff rules but did not bother about a name. A class of ten- and eleven-year-old boys in a church school made plans for their own football and basket-ball quite independently of their teacher. They organized and reorganized without any hesitation, and were not much concerned about permanent officers or a name. Their team was usually called by the captain's nickname. The main object these juniors apparently had in belonging to a club was to do something, though they had a certain satisfaction in belonging to an organization like older people. In one of the fifth-grade classes (forty present), eighteen said they belonged to clubs of which the following names were given: Bicycle Club, Lone Scouts, Blue Birds, Live Wires, Junior Athletic Club, A Secret Club (no other name), Burgess Club, Peter Rabbit Club, and the Do More Club.

Two organizations, the Blue Birds[6] and the Junior Reserves of the Y.W.C.A.[7], provide a regular program for girls of nine to eleven years. Both are auxiliaries to organizations for older girls, and are treated very distinctly as auxiliaries. Each had classes organized in the churches visited in this community of our survey.

As another form of play, dramatics and pageantry were enjoyed by both boys and girls of this

age. They entered into the spirit of the drama very readily, improvised parts and speeches, and with keen interest took the rôles of the characters they were acting. But the tendency was to be easily satisfied with the effects they obtained, and they were not concerned with any complete presentation. They did not feel the crudeness of the unfinished production, but when playing they were entirely engrossed in their parts. It was easy to discourage them, but when they were encouraged they gradually developed an ability to criticize themselves and to improve. Their standards were not, however, the standards of adults.

In school, church, and community activities the drama and pageant were being used effectively. At holiday seasons the schools were presenting historical scenes and patriotic incidents, or staging a pageant with a musical program. In the churches, biblical scenes were frequently dramatized. Classes would act out a scene with delight right in the midst of a lesson when given a chance. In the church where the writer worked, the juniors were the main part of the group who remained each Sunday for dramatics after the children had retired from the adult service.

Shows and movies had a distinct effect upon the dramatic tendencies of these children. Different parents described how their girls put on dancing exhibitions with several of their playmates, imitat-

ing the actresses they had seen. Boys had great fun enacting a Wild West hold-up scene, and they liked to shuffle like Charlie Chaplin, or to do some other foolish stunts of some actor. They re-acted a great many times the parts that appealed to them, and showed the strong influence that these shows and the actors had upon them. They were absorbing attitudes and values that were often quite opposite to those which their parents and teachers were trying to instil. In the show anything was right if the hero could get away with it, and a glamor was put on those individualistic tendencies and anti-social actions which education was doing its best to change.

SIGHTS AND SOUNDS

The senses of sight and hearing probably bring more food for thought than all the other senses of the child. Yet the child's mind is no dictaphone wax cylinder, nor is it a mere photographic plate. Many things pass before the child that he does not see, or at least heed, and many sounds may be heard and not comprehended. Yet it seems as if images were left upon the mind unconsciously and elements of a situation that were in the fringe of consciousness are later brought into the center of attention and recalled with a new significance. It is impossible to get inside of the child's mind and find what he has paid attention to and what he is able to recall and what material he has for the pictures

that his imagination is continually creating. Looking at the environment factors surrounding a child, we must know the child well to know how they are affecting him. What is critical to one child is of little importance to another, and the same situation may stir entirely different thoughts and feelings in two children.

Out in the street where many of these children spent so much of their time, and had to spend it if they were to be out of doors, a thousand jarring noises kept their nerves constantly tense, and the traffic caused their senses to be continually on the alert. They were repeatedly getting into trouble, but they could hardly avoid it. It was impossible for them to make all the adjustments that society was demanding. Many psychical complexes that would affect their conduct for years were being produced by the fears and strains that tested their immature mental equipment. The hurrying traffic, the danger cries, the jangling of playmates, the frequently coarse and indecent language heard on every side all tended to produce defensive mechanisms in their reactions.

Some homes afforded very little relief. In fact, some children were banged about with commands and scoldings so that they gladly escaped to the street. Other homes, on the contrary, had such a quiet, controlled atmosphere of cheerful good will and kindly love that a boy or girl was transformed

as soon as he entered the door. Some parents were tired and fatigued with work; some were unwell and irritable. In one home the child had to be always on the alert to make the right adjustments, and in another the parents were watching themselves to help make the best adjustments for the child. A surprising number of children put their father or mother in the list of the three things they were most afraid of. It was tragic, but the writer saw different children who stood in continual fear of their parents.

In a district such as the one we have surveyed, the contrast between homes was most obvious. These juniors noticed it. One child visited was living with his father in two dirty rooms in a back hallway. His mother had deserted the home, and the father and boy were keeping house. His home was a shocking contrast to those of the boys he was playing with, and he felt the difference. When he did not have collection for Sunday school, or he did not have clean clothes to wear, he stayed at home. He knew that some of the boys had automobiles standing at their doors, that they went away to the country for vacation, and that they had plenty of pocket money. He was not bitter but he was sensitive. In some homes the writer found parents apologizing for and lamenting their poverty, or bitterly arraigning the conditions of society that caused them to suffer while others had luxuries. The children often broke into the conversations,

thus showing how quickly they reflected the same attitudes.

Home furnishings were an important part of the surroundings of these children. Where there was no piano or musical instrument the child could not study music. One home showed taste in the choice and arrangement of pictures, furniture, hangings and appointments, while another had the appearance of carelessness and lack of aesthetic taste throughout. Between the extremes were many types and the influences were just as varied, though not in proportion to the differences. One home provided a boy with a work bench, tools, and abundance of apparatus and materials to try out any experiment he wished. Another home had the most meager supply of constructive materials. It meant that the one had many stimuli to stir his mind to action, while the other lacked the suggestive material. One mother said of her eleven-year-old boy: "If there is anything that he has not it is because he has not thought of it. We get him anything that he wants." It was a home of moderate means, the statement was an exaggeration, but the attitude of the mother was that she would surround the boy with everything that might be helpful to him. He was in the sixth grade and making excellent progress in his studies. His manner was quiet, reserved, and thoroughly gentlemanly.

The furnishings and conditions of the school-

rooms were again very significant to these children who had to spend five hours a day in them. The following are a few brief notes descriptive of six different rooms visited in the public schools. They are quite characteristic of conditions in other rooms.

1. No pictures, two dusty ferns, a small American flag
2. No pictures, a dusty fern, a dusty phonograph, a small flag
3. Front wall—a picture of the boy Jesus
   Side walls—"The Stag," "Sheep in a Wintry Road," "Sail Boats,"
   "Dog's Head," and several other smaller pictures
4. Front wall—large water scene with sailboats
   Side walls—landscape scenes, good colored prints neatly framed
5. Front wall—oil painting of a mountain scene, rather good work
   Side walls—extra good copies of some masterpieces, "Song of the Lark," "Coming of Dawn," and others
6. Well-lighted room, clean sash curtains, side table with books neatly arranged with a nice cloth runner, fern on stand well dusted, neat drawings by the children pinned on the side wall in regular order, a few well-selected pictures

In one school the Parent-Teacher Association had begun to interest itself in procuring paintings for the school, and had just presented a fine picture to be hung in the halls. The graduating class in that school had a tradition of giving a picture to the school each year, and some choice selections had been made. In Winnetka, the Women's Art

League discouraged teachers from putting up any pictures without their approval. At the same time they were diligent in securing the best pictures they could get for the schools of the district. In Gary, the Emerson School had its walls lined with excellent pictures, and had many beautiful hanging-baskets of ferns. There was a fine pride in this school. One year they held an Art Exhibit and sold enough tickets to buy a number of the finest pictures. Yet some schools were simply prisons from which the children welcomed speedy release.

A city like Chicago has many things for a child to see and hear, but it was astonishing how few took advantage of their privileges. There were the Art Museum with its paintings and statuary, the Field Museum with its marvelous collection of treasures from every corner of the world, and a large number of exhibitions of various kinds throughout the year. Many of these were expected to interest adults only, yet they would offer a fine stimulus to these boys and girls. For instance, a nine-year-old boy was taken by his father to the Railroad Appliance Show. His mother described his reaction in these words: "He had a wonderful time. He was able to describe the machinery that he saw, and he displayed with glee all the little advertising gifts which he had collected, watch-fob, key ring, etc., also the literature containing pictures of the things he had seen. Since then he not only

plays with and applies his own limited electrical apparatus, but he uses all the supplies for household repairs that he finds in the basement." Another father took his eleven-year-old boy to the Stock Show. The lad was much interested in a litter of young pigs, and the father took the occasion to answer some of the boy's questions by giving him information regarding reproduction.

Each winter the Chicago Symphony Orchestra gives a series of concerts for children. The writer saw Orchestra Hall crowded with about three thousand boys and girls from eight to fifteen years of age. They thoroughly enjoyed a program of music which included these fine selections:

Overture to *The Barber of Seville*, by Rossini
Selection from *Symphony No. 1*, by Beethoven
Introduction and Rondo Capriccioso, by Saint-Saëns
Waltz from the *Nutcracker Suite*, by Tschaikowsky[5]

This was one of a series of programs of thirteen concerts given only for children and adults accompanying them. The children listened attentively to the explanations of the conductor, Frederick Stock, who was a master in handling children as well as in handling his large orchestra. He stopped the music at any point he desired, helped the children to pick out the theme, got them to read it as it was projected on a screen, and to sing it with him. The children roundly applauded each number, but gave special attention to a little-girl violin-

ist who played with exquisite touch. The writer sat where he could watch a block of children about nine to eleven years of age, and they showed on the average just as great an interest and appreciation of the music as any of the older groups.

Among the things that these children were seeing, the movie was undoubtedly causing more complexes than anything else. While schools and churches were trying to modify its influence and were promoting the better class of educational films, yet those of the ordinary movie-house were leaving the greatest impressions on the minds of these children.[9]

HOME

We have already described or suggested a great many of the activities of children in their home life. But we supplement that which has already been given in the other sections by further significant data.

First, we give a list of chores and household responsibilities being undertaken by these children. They include:

Rising without delay when called
Washing face and hands without being reminded
Bathing regularly, and leaving the bathroom tidy when through
Cleaning the teeth each morning and evening
Combing the hair and brushing up after playing
Dressing quickly and neatly
Seeing that repairs are made when needed

Putting away night clothes and hanging up other clothes
Arranging bedclothes to air
Making the bed after breakfast
Tidying up room and leaving same in order
Keeping shoes shined
Helping to shine younger children's shoes
Changing clothes after school for play
Being prompt to meals
Helping to set the table
Helping to clear table after a meal
Helping to wash and wipe dishes
Getting flowers for the table when available
Taking turns in serving meals and waiting on table
Preparing a tray for mother or others who may be sick
Helping prepare vegetables for cooking
Cooking some simple dishes of food when needed
Helping to dress or undress younger children
Taking younger children to bed occasionally
Playing with younger children to keep them amused
Reading to younger children
Hearing a younger brother's or sister's home work, such as spelling
Running errands quickly and doing them well
Going to the store and buying things for the house
Setting out the milk bottles at night
Helping to clean some of the windows
Helping to dust the house
Cleaning the bathroom on Saturdays
Keeping the yard clean and tidy
Taking care of the garden
Being responsible for the care of pets, such as dogs, cats, birds, turtles and goldfish
Sweeping the basement
Watering the plants and changing the water on flowers

Keeping playthings and tools used in good order
Keeping bicycle oiled and clean
Sweeping veranda and walk
Cutting soap for weekly wash
Keeping books, papers, and magazines in order when not in use

Little distinction was discovered between the duties of boys and girls. A boy proved to be as handy around the house as a girl. At camp the boys swept their tents, cleaned up, made their beds, washed dishes, prepared vegetables, and did all kinds of odd jobs. It was part of the game, and everyone shared. There is no reason why the same spirit of sharing household duties could not be developed in the home, and in some homes it was. A few duties might be classed separately. Girls helped more naturally with cooking and baking, preparing salads for the table, ironing, darning, and such work. Boys likewise took care of the furnace, emptied the ashes, filled the coal box when necessary, emptied the garbage, mowed the lawn, cleaned the garage, and often washed the kitchen floor on Saturdays where no help was kept.

In addition to these duties the children had other activities to engage their time. Music was generally started about this age, and required practice. Many were busy with projects, and would begin a thing with very little stimulus if provision was made for them. Some of the projects they were trying were:

BOYS

Chemical experiments suggested by school or the *Book of Knowledge*
Electrical experiments with small equipment of apparatus
Making a show of moving dolls, with painted scenery, stage, drop curtain, and other paraphernalia
Making small toy instruments like guitar and violin
Making scrapbooks of different kinds of heroes, athletes, statesmen
Building a small toy boat, aeroplane, etc.
Collecting stamps and trading same with other boys
Building huts in the woods, or in the corner of a yard
Collecting fossils, rocks, flowers, leaves, butterflies, bugs, etc.
Drawing figures, street scenes, animals, etc. Taking art lessons

GIRLS

Making doll clothes
Having parties with other girls and preparing for such
Cooking things learned in school or taught by mother
Sewing and making gifts for friends or for charitable objects
Painting gifts for birthdays or for Christmas presents for friends
Collecting flowers, leaves, rocks, fossils, butterflies, etc.
Making scrapbooks of famous women, of other lands, etc.
Drawing figures, street scenes, animals, taking art lessons, etc.

In addition to such projects of their own, the children joined with the rest of the family in various undertakings, celebrating birthdays, anniversaries, and holidays. For these all worked together to carry out some program, such as a picnic, trip to a point of interest, a party at home, a dramatization

among themselves, a game of charades or other fine family plays. One family made a great deal of music, and often had a musical evening, singing, playing, listening to phonograph records, and often invited in other musical people. Another enjoyed evenings in story-telling or reading from favorite authors. In a few homes there was always some such planning between parents and children for good times at home.

Among other important experiences that the writer noted in the homes were the conversations, confidential talks, and discussion of various problems. One home made much of its table talk, each member being responsible for bringing an item of interest. Two children of nine and eleven years, respectively, showed keen desires to make good contributions that would be recognized by the others. Such discussions helped these juniors to evaluate more properly the things they were reading, and served to develop their judgment. One or two parents took the bedtime as an occasion for reviewing the day, and told stories or read something that would close the day with a happy thought and a new resolve. Such frank, friendly chats linked the parents and children into companionships of mutual understanding.

Some children showed a tendency to poetical expression. Their imagination was easily stirred, and rhythm seemed to be more or less natural.

The following was written by a girl of nine years whose mother said: "These efforts are always spontaneous and usually are written in from ten to twenty minutes." Others showed like possibilities with a little encouragement, and enjoyed doing it, getting a real satisfaction from such means of expression.

SPRING

The joy of spring is in the air,
The scent of flowers is everywhere.
The birds go winging through the blue
And we all feel as fresh as new.

Everything is happy,
Everything is gay,
Everyone is merry,
And so am I today.

YONDER HILL

The sun is setting in the west,
And now it's time to go to rest,
The primrose droops its tiny head,
And Daffodil has gone to bed.

Over there on yonder hill,
There's a street that's very still,
The lamps are lit at eight o'clock,
And there the smaller children flock.

There's a peddler there, that sells them dreams,
And the name of the street, it seems,
Is Sandman's Hill.

The fairies dance, and the elfins play,
And the moon is like the light of day,

Now 'tis time for you to go,
It's on yonder hill, you wont miss it I know.

And pretty soon I'll go there too,
And I'll be there to play with you.
You follow the trail to that very street
And when you get there, it's like a treat.

And we'll find the fairies and the elfins true,
And they will stay till the morning dew.
Then up they'll jump, and so will you.

Religious activities in the homes varied exceedingly. Only a home here and there seemed really to have tried to work out a plan suited to its own peculiar needs. A few retained the old custom of regular family worship. Where such was given thoughtful attention, it was undoubtedly a great asset to the growing child's faith, as the writer remembers in his own experience. In one family, the father conducted the whole worship; in another, all took part with reading, singing, prayer, and a discussion of a topic for the day. One home solved its difficulty of lack of time in the morning by simply extending the grace at the breakfast table to a short prayer for the day, all standing behind their chairs and reverently bowing as the father led in prayer.

Bedtime was the most common time for individual prayers. In the investigation made, the writer found that most children were repeating the prayers learned when they first began to talk.

Little modification had been made for the widening social experience of the child. Prayer with a number seemed to be largely a matter of a recital of words as part of a bedtime custom, with a certain awesome fear of neglect. Different versions of the prayer beginning "Now I lay me down to sleep" were used frequently, and in addition the children were encouraged to ask God to bless the parents and other relatives. Some repeated the Lord's Prayer as a sort of talisman; others had rhyming prayers, such as:

> Jesus, Tender Shepherd, hear us:
> Bless thy little lamb tonight,
> Through the darkness be thou near us,
> Wake us with the morning light.

Boys and girls of this age did not like to be called "little lambs," and it hardly inspired respect for prayer to pray that way. One or two parents said their children ranged the world and asked God's blessing on all the objects that had stirred their sympathies. Some were accustomed to ask forgiveness for faults committed during the day, and for help against certain weaknesses. On the other hand, there were parents who had never helped their children to find any vital significance in prayer. They frankly admitted that they had no faith in prayer themselves and therefore would not be hypocrites in teaching their children to say prayers. It was peculiar, however, that some parents who

never practiced prayer themselves would teach their children the traditional prayers of childhood.

CHURCH

In the preceding section we have suggested what the home was or was not doing in the matter of cultivating the religious life. Under existing laws the discussion of religion in school is tabooed. The church school was the place where these children received their major training in religion. Their place in the morning and evening services of the church was regarded as a quite secondary matter. Yet even in the church school the methods and materials were far from satisfactory or suitable for the stage of mental development and natural interests of these youngsters. The old custom of cutting down the trousers for the adolescent and then shortening them or making them over for the junior had not been discarded. Teachers and parents repeatedly said that the lessons for the juniors were not fitted for them. They wanted concrete sense-experiences; their natural interest was in doing things, seeing things, and discovering things for themselves. The courses in the church-school program hardly permitted this at all, not even as much as the public school. Adults had prescribed a course which was given to prevent them from becoming little pagans, but they usually were not much interested.

The selection of courses seemed to depend upon the available teachers, the available courses, and upon the traditional customs of the school, or some chance departure from the same. Only two or three schools had begun any scientific study of the problem of curriculum. Some schools followed rigidly their denominational house, some were selecting lessons irrespective of the publishing-house, as courses met most closely their needs in different classes. The five systems found in use were:

"The International System" [International Sunday School Council of Religious Education]
"The Completely Graded Series" [Scribner's]
"The Constructive Studies" [University of Chicago Press]
"The Beacon Course in Religious Education" [Beacon Press]
"The Christian Nurture Series" [Morehouse Publishing Company.]

Great difficulty was experienced in attempting to judge the practical value of any of the courses, as the capacity of the teachers using them varied so much. A good teacher transformed a poor course, and a poor teacher spoiled a good course. For instance, "God's Wonder World" (Beacon course) proved one of the best for nine-years-old in all the writer saw, but he tried it twice with teachers who had no scientific training and who could not or would not give time for the practical work related to the course, and it was an absolute

failure. Yet these were the only teachers available for these groups of nine-year-olds.

Before the lesson period, and sometimes after it, there was a departmental service of worship. This included the singing of a hymn, prayer, a short talk, and the announcements. One or two schools were introducing the lantern and moving-pictures. Hymns, prayers, charts, diagrams, and memory passages were thrown on the screen and a hearty response stimulated. Some schools had good music, but the majority were lacking in this respect. The writer found few hymns in the books being used that really permitted the natural religious expression of this age. Both the language and sentiment seemed foreign to the experience of the children, and questions as to the meaning of the words they were singing brought astonishing replies.

Besides the Sunday meetings, many classes were organized for week-day activities. The chief features in these were athletics and play. But they very readily took up a short project which called for some unselfish service. In answer to "Three things I would like to do if I had the power," a number of children expressed a desire to help the poor, and to be of service in various ways. In one church school an effective organization of juniors, called the "We-Can-Do-It Legion," carried on a missionary program each winter. They met immediately after school once a week, had a light lunch,

and went to work. The leader opened with prayer and read to them, told them a story, or talked over the work they were doing. Each child had to construct a notebook illustrative of the country they undertook to study together, and the leader provided papers from which clippings and pictures might be cut for this purpose. They mounted pictures on pasteboards for homes that had no pictures, pasted blank sheets on old picture postcards for missionaries to use for a text card, dressed dolls, made and filled bean bags and marble bags, and did other useful things.

What could be done in a class or department depended to a great extent upon the equipment. Separate classrooms were essential for proper work with these lively youngsters. They needed also pictures, maps, blackboards, shelves and cupboards, tables, and comfortable chairs. A gymnasium allowed for week-night meetings, but to have a right program a trained leader was the greatest essential.

When the church school was held in the morning, a large number of children stayed for church and united with the congregation in the opening general worship. After a short talk by the pastor to the children, many retired during the second hymn. Another type of service that was attracting attention and that the writer believes was really effective for developing the spirit of worship was the junior congregation. After joining with the adults in a

short service, the children withdrew and had a session of their own, using a ritual with symbols specially chosen for them. The service was adapted to the experiences of the boys and girls, and was enthusiastically attended.[10]

COMMUNITY

Everything that has been said up to this point might, in a sense, be described as the activities of these children in the community. For each institution of the community is a part of the community, and the life which goes on in any part affects the conditions of the whole. A few factors of a general sort have been reserved, however, for this section.

We have noted the dirty streets and crowded buildings. The dust, blowing continually from alley and yard, from open garbage cans, and from filthy gutters, filled the air that these children had to breathe with germs of every description. The streets in the best residential districts were swept clean, but where the children crowded the most conditions were the worst. A continual warfare needed to be waged on the accumulating dirt and refuse. Overcrowded buildings and roofed-in courts prevented fresh air, privacy, and healthy freedom for a large number.

Further, the sordid and corrupt practices of the community were thrust upon the attention of the children. They were getting them in the "funnies"

of the newspapers, in the glaring billboard advertisements, in the titles and display posters of the *risqué* movies and shows, and in the conversation all about them. The community was giving them its standards, and that which the public accepted as a matter of course could hardly appear as very wrong to these youngsters whose first thought was for public approval.

The schools gave some attention to civics, and a few teachers were developing excellent habits in their groups. But the writer felt that in most cases, while civic righteousness and community projects for the common welfare had been talked of, the great failure was in not organizing the children to do such. Most projects were taken up spasmodically, and few persistent habits were formed along this line. A list of worth-while activities needed to be worked out in which all the schools of a community could enlist all their pupils, and by which a real civic consciousness might be developed.[11]

In this section we mention the sex problem. After a careful investigation into nine hundred and forty-eight cases, M. J. Exner concluded that nine-and-a-half years was the average age at which boys received their permanent sex impressions.[12] The testimony of parents and teachers would indicate to the writer that this average is not far out, and it suggests an important life-situation for the junior child. Most children were undoubtedly pure mind-

ed, but one or two bad ones in a group could soon do a lot of harm.

The danger from contagious diseases was not sufficiently explained to most of the children. All the schools had the drinking fountain instead of the common drinking cup, but the cup was still found in public places and the children were not warned against its use. Instruction was also lacking as to the proper care in the use of public toilets, and against using common towels, or wearing one another's things. A considerable amount of skin disease was found by the teachers in each school, and they had to be constantly on guard against its spread. But the co-operation of the children was not enlisted in any intelligent manner.

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CHAPTER II

PROBLEMS OF ADJUSTMENT

The purpose in this chapter is to analyze the problems of our juniors as critical points in their life-situations, to classify them, to show the probable reason for their existence, but not to offer solution except incidentally and as the inference may be drawn from the discovery of the provoking factors.

These are called "problems of adjustment" because they refer to the difficulties placed upon each child. Each social group of which he was a member had rules to which he had to adjust himself, if he was to live happily in the group. Many of the problems should have been settled before this period, and would have been if his education had been always intelligently directed.

The discussion of these problems is taken up in an order parallel to that of the life-situations presented in the first chapter. Many of the problems might be discussed with reference to several situations, but in general the attempt has been to locate the problem in the different situations and to treat it under one heading rather than under several. The primary consideration was the child's point of view: What was a problem for him? The consequence for

parents, teachers, and others interested was a secondary matter.

TIME

It was found that it took a long while for one of these youngsters to get any accurate sense of time. When he became interested in anything the time factor was quickly forgotten. If his home life was not organized on a more or less regular schedule, it was extremely difficult for him to develop a measure of time in relation to his activities. Many a child was being scolded for not doing things on a right time schedule when his whole home experience prevented him from forming such a sense of time. A child who arose at the same time each morning soon got the habit of rising at that time. If he was trained rightly, he soon found the value of an hour, of five minutes, and of a minute. He learned what could be done in a limited time by diligent application, and what could be wasted by lack of planning. Homes and children's habits of time varied much.

Some examples of the things for which these children said they were being scolded and which revealed adjustments that needed to be made in relation to their time are:

Not going to bed at the right time, or not wanting to go
Lying in bed after being called
Being so slow in dressing and undressing
Taking too much time for bathing, cleaning teeth, and getting ready

Being late for school; loitering on the way
Not coming home directly after school and reporting before play
Not coming promptly when called from play
For the habit of saying, "In a minute"
Not coming home at time agreed or understood
Being late for appointments, such as music lessons
Not practicing regularly nor for long-enough periods
Not being quick in doing errands
Not studying home work at right time
Complaining against the time required for household duties
Forgetfulness and carelessness about doing things promised for a certain time
Being late for church and Sunday school

The children appreciated the need for a better and more systematic order even if they had difficulty in keeping up to schedule. They responded quite readily to the program of a home that had system and precision about it, just as they did at school. It was not natural for a healthy youngster to dawdle, and they were most susceptible to training in brisk energetic reactions. They were ready to set rules for themselves, knowing what should be done, and in what spirit and style. But they would not tend to be exact unless others were, being much influenced by their social influences.

In order to remove the cause for such scoldings as given above in order to secure the ready acquiescence of these children in the time programs, and in order to form the habits of doing things on time,

it was evident that these children needed such specific adjustments as:

Desired habits formed in earlier years
Regular bedtime, with few exceptions for staying up late, and with pleasant associations for the bedtime hour
Regular habits of rising, getting up immediately when called
An understood time for getting dressed and downstairs, with a clock for a guide
Regular meal hours, and a regular share in preparing the meal or clearing the table
Chores and household duties for which the child shapes his time
Reasonable hours for reporting home with agreed penalties for failure to come
Regular and alternative times for practicing and for home work
Democratic discussion of time programs between parents and children, developing a sense of social responsibility
Development of a sense of pride in being prompt, regular, faithful, and trustworthy
A series of rules, principles, or customs that the child takes as his own and uses as his watchwords
An appreciation of time values and of the economy in the wise distribution of time
Good example by the older members of the household
A measured record of the time it takes to do certain things, such as to dress, to take a bath, to go to the store, to wash dishes, to go to school, etc.
Encouragement in conserving time and doing things promptly, quickly, and thoroughly

The reaction time of different children varied to a great extent, and the same requirements could not be made of all children, not even of two in the

same home. The temperament of the individual child had to be carefully considered and regarded.

HEALTH

These nine-to-elevens were found to be usually healthful, vigorous, and abounding in energy. However, conditions of modern city life and the crowded program of home and school were testing this vigor in a very unfair way. The four things fundamental to their proper growth and physical development—plenty of regular sleep, plenty of the right kind of foods, plenty of fresh air at all times, and plenty of free happy play and exercise—were jeopardized at every turn. The child who had inherited a sound body and up to this period had received the proper physical care and training had a tremendous asset, while the child who had to begin life handicapped with physical defects, or who developed such later, was at a great disadvantage.

In regard to matters of health these children said they were being scolded for such things as:

Having to be told repeatedly to stand up straight
Keeping the mouth open, not breathing through the nose
Running too much in hot weather
Getting feet wet
Eating cheap candy; eating too much candy
Drinking tea or coffee
Eating too fast
Not eating fast enough at breakfast and at noon
Not eating a decent breakfast or other meal

Going to table without washing face and hands
Not washing hands after going to the toilet
Being nervous about things
Forgetting to take medicine
Wanting to read nearly all the time

These suggest common faults, which could easily have been corrected, but which nevertheless might lead to serious conditions if left unchecked. Health hinges on small things.

Children who were suffering from handicap of bodies were not able to meet the strain that was put upon them. Their minds were keen but their responding organisms were not equal to the vision of life. In addition to the ordinary problems of a healthy child, those with an ill-equipped bodily mechanism had to overcome other difficult adjustments. Children could not be responsible for conditions over which they had no control or only partial control. The reactions of a child who was nervous, undernourished, or who suffered from some ailment were naturally quite different from those of a healthy child. Scoldings often were unjust and only made matters worse.

From his observations the writer would list as necessary health habits for these youngsters such things as:

Ten hours sleep; in bed and asleep by 9:00 P.M.
Plenty of fresh air in sleeping-rooms
Regular habits of cleanliness as bathing; washing hands and

face before meals; cleaning teeth; drinking a glass of water on rising, and a half-hour before meals; washing hands after soiling them, after handling animals, after going to the toilet; keeping nails cleaned and trimmed

Regular evacuation of the bowels

Right knowledge and care of the sex organs

Correct posture in standing, sitting, and walking

Resting when tired or at needed periods to avoid fatigue

Proper food at meal times

Breakfast of a cooked cereal, fruit, milk, and toast or bread and butter

Three glasses of milk a day and green vegetables

No candy between meals

Avoidance of cheap candy and carbonated summer drinks

No drinking of tea or coffee

Sufficient mastication of food

Plenty of play and exercise in the open air

And in addition to the foregoing he would add these "don'ts" as rules the children should automatically obey:

Don't spit on the floors, or sidewalks

Don't put things in the mouth

Don't bite the nails

Don't cough in another's face

Don't sneeze in the direction of others

Don't eat or drink from the same dish as others

Don't pick the nose

Don't keep a dirty handkerchief

Don't lick the fingers to turn the page of a book

Don't rub the eyes

Don't lick a spoon and put it in a sugar bowl, or other such dish

Don't use a towel after others

Don't use another's comb or brush
Don't leave food exposed to flies

One of the difficulties in getting children to eat what they really needed was the matter of prejudice or strong aversion to certain kinds of food. For instance, the children put among the three things they hated most such ordinary foods as pork chops, oysters, stew, cauliflower, spinach, potatoes, asparagus, rhubarb, cheese, cocoanut, oatmeal, sweet puddings, and even some kinds of ice-cream and of jam. Sometimes to force a child to eat what he hated was to precipitate a disaster. But in most cases the aversion was a chance-association prejudice, and was rectified by a little tact.

These youngsters repeatedly expressed fear of the doctor and dentist. The schools were making some provision for their needs by the employment of school doctors and nurses; but the work done was superficial, and did not provide for a follow-up. Many homes could not afford to pay for the treatments that were recommended after an inspection by these school doctors. Teachers and parents repeatedly said that free clinics were the only solution, where proper care and follow-up supervision could be enforced. It is a social obligation to conserve health.

Some children expressed their fear of "certain diseases" but the writer found little information had been given children of this age regarding the

social diseases, or even of any contagious diseases. They stood in constant danger from the carelessness of others.

SCHOOL

Many adjustments that these children were being forced to make at school never should have been necessary. Nature was urging them to much freer and more creative activity than the regular school life permitted. They needed more liberty. "Liberty," Dewey has said, "for the child is a chance to test all impulses and tendencies in the world of things and people in which he finds himself."[1] The school opens up a larger and larger world to him but does not allow him freedom to react. All the grade courses were shaped by the traditional requirements of graduation into high-school and further college requisites. Little work was selected with respect to the actual needs of the children. Experiments are being made, however, to develop a child along the line of his natural growth, and to make education a by-product of living.[2]

One might be tempted to think that in the three or more years these juniors had been at school they would have adjusted themselves to any set of conditions, and would be passive recipients of the traditional essentials. But not all became submissive, and many were in a constant spirit of rebellion against the system that was imprisoning them. In the answers to the "three things I hate worst," over

12 per cent named some school subject. Alongside snakes, whippings, toothache, and other unpleasant experiences of life they put arithmetic, spelling, geography, history, English, writing, drawing, and practically all of the subjects. School subjects did not seem to fit into their natural interests, and were foreign to their out-of-school activities.

Because of such aversions, or because of inherent incapacities or for other reasons, some children failed each year to pass in certain subjects. By the existing iron-bound system of promotions a failure in one subject often caused them to be kept back, and they were compelled to take all the rest of their work over a second time. It was discouraging to pupils who needed encouragement, and was unjust to their mental opportunity. Their other capacities did not mark time while they were receiving training sufficient to complete some traditional requirements.

The scoldings given in school or because of failures in school were due chiefly to the arbitrary rules of the school system. Some examples of these are:

Talking in school, whispering, and turning around
Turning around and looking at someone else's paper
Leaving seat without permission
Sticking feet out in the aisle
Squeaking the seat
Tapping pencil on desk
Acting foolishly in school

Eating candy in school
Chewing gum in school
Not paying attention
Doing work too slowly
Reading story-books in school
Not doing his best
Not being good in arithmetic
Poor drawing and poor writing
Not passing, for being plucked
Playing truant
Being a bad boy [or girl] in school
Bringing home a bad report
Getting poor marks in school

A great difference was observed in teachers. Some were incessantly nagging their pupils, while others seldom scolded. The difference in the reactions of the pupils was enormously important. Some illustrations from actual experience will indicate some types of teachers that these children had to adjust themselves to, as well as to their other difficulties.

1. One little nine-year-old said: "Our teacher never scolds us. If we do things we should not she calls us Little Forgetters, and she praises us when we do things well." The teacher had a strong personality and a very sympathetic disposition
2. A boy in the sixth grade developed a hatred for music because of the harsh scoldings of his music teacher. He was a very nervous child [eleven years old], and became wrought up under the scoldings of the teacher until he was abnormally excited for hours after. The teacher

evidently understood music but her manner was harsh and her voice loud and sharp

3. A third case was that of an elderly teacher with a kindly personality but quite unequal to handling the large class she had. She was continually speaking to them and correcting them. They listened sometimes but gave no obedience
4. One teacher was observed to be constantly reminding a particular boy that he was bad. She would comment on him before the class and when he was out of the room, and would nag at him in the room. He had the name of being unmanageable, and he enjoyed living up to it. He was only a nine-year-old lad, and had a most unfortunate home life, but school was not helping him to be much better
5. Another teacher had the habit of using sarcasm and ridicule, the most cowardly weapons that can be used. As a boy was aggravatingly slow in moving out of the room, she said to him before the class: "Jack, don't be like the cat's tail and get squeezed in the door." He was hurt by the laugh. Two of his classmates [ten and eleven] went home and told their mother of the incident. They said: "It was a mighty mean thing for the teacher to say even if he was slow."

Fault-finding and censorious criticism by parents and teachers tended to destroy the sense of self-respect in these boys and girls. Appreciation of good qualities and tolerance of mistakes were much needed. These youngsters responded much better to appreciation than to depreciation.

"Marks" were the ordinary standards of success in school, yet they were far from measuring the real educational progress of the children. Recent

measurements of "intelligence" have tended to show that there is a normal curve of distribution of mental capacity ranging from definite feeble-mindedness to genius. The marks of one child might be considerably lower than another and yet relative to mental capacity the first child had certainly done better than the latter, and deserved credit and encouragement accordingly. Specific subjects were harder for one child than for another. Pupils needed a truer estimate of their efforts and progress to give them incentive to do their best. They needed the ambition stirred in them to make good citizens, to give the best contribution possible in some type of work needed by society.

Some children did not know how to study, and in some subjects were handicapped by mere lack of technique. Scientific study of the mechanisms involved in the learning processes has shown that there is a much greater chance for error in developing these in the child than has been supposed.[3]

One of the most common faults of the pupils in these three grades, according to the teachers, was lack of concentration. The reasons for this undoubtedly varied. Children were keenly sensitive to the many stimuli that the social situations of the classroom presented. Few had learned to inhibit the distracting sensations or to differentiate quickly among stimuli so that attention was consciously confined to the important ones for the moment. It

was perhaps fortunate, in a way, for they had too much yet to learn and their attention was better not limited, but allowed to range until by experience they had learned values and had the sense of relative importance of different things. Sometimes restlessness was due to inefficient teachers. They did not enlist the child's natural interests but set him an irksome task which he neglected as much as possible for something he preferred. Many were suffering from such physical defects as poor eyesight, nervous diseases, and other organic troubles. In various cases, it was physically impossible to concentrate.

Added to the foregoing problems, there was the whole range of moral tests that came in school experiences. There was a great difference in meaning and significance to acts under different situations. The opinions of his playmates were having an influence upon him, and especially those of the older playmates whose attention he desired. Hence the danger was increased for learning such bad habits as lying, stealing, swearing, cheating, and sex perversity. The writer sat in the different principals' offices and heard the discussions of misdemeanors. Generally the principal was very discreet and gave the children real help in correcting wrong tendencies. The personal interest of teachers and principals was a strong factor in their moral progress.

READING

One of the emphases in school requirements today is on the development of silent reading. Dr. Judd told the story in one of his classes of a little girl who was always being scolded for not keeping her place in the reading lesson. One day as usual she had lost the place when it came her turn to read aloud. Her teacher rebuked her: "Mary, how is it that you can never keep the place?" Mary blurted out, half crying: "Please, teacher, I can keep my place but I can't keep all your places." She was being reprimanded for doing just what she needed to do, that is, being so interested in her reading that she could not wait for the others. She was concerned with getting the story and not in reading words. The writer saw this difficulty in oral-reading classes and thoroughly sympathized with the youngsters in their irksome discipline.

But since a child's time was so fully occupied as our survey has shown, it was a problem for him to find time for much reading. In a healthy child the desire for reading was always conflicting with the wish to play; further, when he did take time to read he was often disturbed, without apology, by a call for service. Parents seldom seemed to value properly the living interest of the child in a story. If the story was worth reading the child needed to get the experience that would stir every nerve and muscle and kindle his imagination by the

scenes he enjoyed. With the limited time at his disposal it was very essential that he be helped to a right selection of his reading, but, as we have seen, this was usually left to chance.

Sunday occupations for children were often met by arranging enjoyable reading. A few parents used reading games, contests, and discussions to create the desired interest, but the majority seemed to feel that they had to be going somewhere all the time. The taste for reading was starved in the child because it had never been developed in the parent. A right introduction to the Bible had not been given except in one or two cases. Many stories and Bible-story books were available, but not many of the parents in this survey were enthusiastic about them. Few of the books showed any historical regard for the setting of the story, or for the original significance of the story. The purpose in them seemed to be to give a moral or religious lesson using a biblical character, and to relate some incident because it was in the Bible. The interpretation was usually false, and the real worth of the Bible was not revealed.

Several other problems of adjustment for these children with respect to their reading may be summarized as follows:

To cultivate the habit of taking care of their own and borrowed books; of keeping track of loaned books; of returning promptly borrowed books; of building up a use-

ful library of their own; of using to advantage the privileges of the public library

To discover for themselves authorities and helps without depending upon older people as much as they have up to this age

To regard their health in reading; right posture saves the vital organs; good print and good lighting prevent eye-strain

To discriminate and choose in their reading matter; to learn the worth of different books, and to have acquaintance with a number of good writers

To maintain their ideals in the face of glaring corruption spread in every newspaper and the mockery of scruples

PLAY

These juniors seemed to enjoy competitive games and plays best. They wanted to "beat" someone. But with this spirit of competition arose some of the most critical problems of their play life. To win they were tempted to use unfair means. Situations were arising continually requiring tactful handling. Some playground directors were able to meet these and to teach the true elements of sportsmanship. On one school ground without a supervisor the writer saw two or three lads, older than the rest, take and monopolize things and rule like tyrants. Their language was coarse and bullying.

The average boy and girl of this period had a long list of games in his repertoire. Some were awkward and had difficulty in taking part in the

group games and making good; some were too anemic or had not the social qualities to mix easily. It was almost pitiful to read in some of the diaries, "I stood around at recess watching the other children play," but on every playground one saw plenty of illustrations of this kind. The child who most needed to play was neglected and could not get into the game. It required a whole series of adjustments and the right co-ordination of muscles to get the skill expected in a group of juniors.

The play of these youngsters often affected the rights and comforts of others. They had to adjust themselves to the habits and customs of their community, and they found it difficult. The list of scoldings relating to their play reveals many failures to meet the social expectations of them. Thus, these children said they were scolded for:

Staying out too late playing
Not coming when called
Not telling mother when going away from home to play
Playing in the street
Playing with children that mother objects to
Not changing clothes after school
Destroying things when playing, breaking playthings, etc.
Doing annoying things, turning off lights, etc.
Going into other people's homes and eating at the invitation of other children
Bringing other children into one's own home or yard
Lighting matches, playing with fire, going near bonfires, etc.
Climbing trees or up on buildings
Playing ball on Sunday

Hollering and making too much noise around the house
Hitting sister or brother
Teasing and annoying others
Leaving things on the floor, or untidy, when through playing
Playing when sent to bed
Not playing with sister [or brother] when mother wishes it
Taking things from the house to play without asking permission
Scaring people
Being funny around the house or in school
Collecting trash
Leaving things outdoors, as bicycle, tools, etc.
Playing in school with playthings
Using slang or bad words when something goes wrong in playing
Running in front of cars or other vehicles on a dare

Certain dispositions stubbornly resisted when scolded; others paid little attention. Most really wanted to be approved but play made them forget everything else. Several faults were simply the results of natural curiosity, a desire to try things out and see what new experiences they would get. Adults generally failed to see things from the child's point of view, and scolded instead of redirecting their misplaced energies.

WHAT THEY SEE AND HEAR

The most difficult thing from the standpoint of an educator in discovering the problems of adjustment which a child had to make in relation to what he was seeing and hearing was to know what, or

how much, things meant to the child. The adult continually tends to read into the child's experience his own, and to give his experience and problems a much more mature content than is warranted by the situation. We do not know how far a particular situation makes an impression on the child, and consequently cannot tell how far contrasted or contrary impressions raise a problem in the child's mind. Thus the religious impressions and the sex impressions that the junior gets may be very indistinct, but the attitudes developed in this period are determining factors in later choices.

Several parents expressed grave concern over the exciting character of so many movies. One ten-year-old girl was sure to have dreams and nightmares after attending the movies. A ten-year-old boy saw an animated skeleton and for weeks that stood out in his imagination as a constant terror. Physically, too, there were problems in the picture-houses, such as the foul atmosphere of a crowded, poorly ventilated building; the eyestrain from following the flickering pictures; and the vulgar suggestions and comments on the screen.

HOMES

One of the most difficult problems of adjustment for these youngsters seemed to be to control their natural desire for new experiences. They wanted to test out their environment and discover the

meaning of things for themselves. Many times they were scolded for being destructive when curious investigation was their only fault. If they were not provided with plenty of material upon which they could experiment at their own pleasure they would find materials for themselves. Some parents crushed out this natural and valuable creative instinct by developing a fear of the consequences of destroying anything. Children were apt to regard many things as common property unless they were taught otherwise, and unless they were provided with things they could call their own.

Various classifications of children's faults have been attempted and might be used here; however, the fact is that most faults were found to be the result of a complex of causes. In any particular occasion it was felt that the whole situation needed to be known to classify the fault.[4] The list of scoldings in the home, given below, suggests clearly the difficulty in attempting any classification. Many times the children did not understand the reason for the scoldings and complaints at their conduct. They showed that they felt their parents were unjust and had misinterpreted their actions, and they had no hesitation in saying so. The answers are not separated by age or sex, for the differences were more in the provoking situations than in the kind of overt acts. Children of nine said that they were scolded for practically the same things as

children of eleven and, in the large, girls and boys listed the same faults. They were given thus:

Telling lies, telling stories, telling fibs
Telling things I should not (about home happenings)
Swearing, using slang, saying naughty words
Annoying father or mother, saucing parents
Talking back to persons older than myself
Fighting, quarreling
Talking when someone else is talking
Disobeying, hesitating to obey, not minding
Not wanting to go to bed, not wanting to get up when called
Being naughty
Not wanting to put on the clothes mother wants me to
Not coming home on time
Spending money foolishly
Not giving baby sister things she cries for
Slapping the baby, hitting younger children
Being mean, saying mean things
Bothering big brother when he is studying
Bossing younger brother
Breaking brother's playthings
Getting dirty, not keeping clean
Wearing out clothes too fast
Getting clothes dirty and torn
Making the house dirty
Getting the washstand dirty
Untidiness, not hanging up clothes
Not bringing the right things when sent to the store
Fussing when asked to do something
Pouting, being cross, fretfulness
Dreaming, building castles in the air
Making a racket, making too much noise in the house
Talking too fast, talking too much
Coming to the table with dirty hands or face

Putting elbows on the table
Eating with a knife, leaving the spoon in cup
Eating too much sphagetti at a time
Walking in front of people
Getting in people's way
Poking over meals
Biting fingernails
Not combing hair
Dirty fingernails
Practicing on the piano with dirty hands
Getting mad, losing temper
Getting a frown on face when not wanting to do a thing
Teasing for something
Always wanting to buy something
Not getting dressed quickly enough
Not sewing buttons on clothes
Not wanting to do the dishes
Not helping mother, being lazy
Not taking care of the baby
Getting too excited
Saying, "Wait a minute"
Sliding down the stairway

Just what scoldings amounted to depended greatly upon the temperaments of both the parents and children. With some parents it was simply a reminder of error, and a suggestion toward a correction of the fault. With others it was a sign of impatience and helplessness. Instead of trying to find a remedy, the parent nagged or scolded, concluding by inflicting some punishment. The punishment might be entirely unrelated to the correction of the fault, and the scolding and punishment only

separated parent and child. Parents failed to be consistent in their demands, and the child was often at a loss to find the proper adjustment. The tendency came to be in some cases for the child to adjust himself to the parent rather than to the situation. Such faults as stubbornness, deceit, crying, coaxing, bargaining, sulking, and the like often seemed to arise in this way. Sometimes the child developed mechanisms for getting his own way. For instance, a ten-year-old girl would run away and dance with joy when she had been able to stir her aunt into a temper. Her aunt's temper was a mechanism of which she had found the control, and she thoroughly enjoyed putting it into operation.

Children were overheard boasting to one another of their ability to get a teacher, or parent, or older person "going." Children would suffer a great deal just to find out how far they could go. They would stand a lot of scolding and even a whipping if they could gain a point over a parent. One mother reported a special problem in this respect. Her nine-year-old lad showed absolutely no regret when reprimanded for disobedience. He always had an excuse ready, and took cheerfully whatever punishment was given. If he was punished by being sent to bed early, he would say that he was tired and glad to go to bed. If he was kept from playing with other boys, he settled down to make the best of it. His mother would spank him, but even then he was

master of his feelings and showed no sign of defeat. His brother, on the other hand, was obedient and considerate, and his sister was very amenable to reason, but the problem of discipline and control of this boy was quite different. The mother failed to recognize that which was a natural punishment for the boy because he could conceal his feelings.

An unfortunate complication was seen in the case of another nine-year-old boy. This youngster had learned to do little annoying tricks which his father regarded as clever and liked to recount to visitors in the presence of the child. The mother confessed she could not handle the boy and that he would make her so nervous that she would have to go to bed. He had no regard for her authority, and enjoyed the feeling of power he had over her. A scolding was to him just a stimulus to exasperate his mother further.

Another situation was that of a nine-year-old boy who was not particular to obey his mother but never disobeyed his father. When asked why, he replied: "Papa never forgets." Children were careless or indifferent to the requests of both teachers and parents when they failed to hold them responsible for what they were asked to do. The writer saw both boys and girls, who, when asked to do something, would study for a moment the person who asked to see whether it would be necessary or wise to obey, and then respond accordingly.

Whenever faults were the reflection of parents' faults, they were the most difficult to correct. Lying, half-truths, deceit, and misrepresentation were often of this type. The one who should have corrected the faults was unable to do so because of his own bad example; inconsistency is not a good teacher. Here are two illustrations of these reflected faults:

Nine-year-old girl.—"My eldest girl," said one mother, "is nervous and of an impulsive temperament and becomes impatient when restrained. Sometimes when I tell her to do a thing she will toss her head in a most impertinent manner. This often causes me to become impatient with her and sometimes to reprove her sharply. Perhaps my impatience causes a like reaction in her, but I am perplexed to know how to deal with her."

Eleven-year-old boy.—This boy's father had a habit of speaking sharply and irritably. The boy would reply in the same tone, making the father angrier. The mother persuaded the father to see that his boy's tone was simply an echo of his own.

A closely related type of problems was that in which the faults were not corrected but tolerated, excused, or even approved. A child might get to be clever in little tricks, or sayings, or ways of doing things, so that he amused grownups. But that which amused for a time later became a real annoyance and a difficult habit to correct. Too many faults were tolerated or excused, the parents finding it easier to let cases of disobedience or irresponsibility go unchecked than firmly to insist.

Other situations presented other problems, and we give a number of illustrations. Each is a different problem of adjustment that the parents were finding difficulty in helping their children to solve.

Nine-year-old boy.—A mother of three bright lads found her youngest boy, a nine-year-old, repeatedly staying away from school and going to the park or off fishing. The lure of the outdoors was too strong for him.

Nine-year-old boy.—This boy ran away one night and slept in a packing-box. It rained and he awoke cold and wet, but he hung around until morning and went to school without going home. His parents found him hard to manage, and his teacher could not keep him busy.

Eleven-year-old girl.—This girl came home from her music lesson one day and went straight to her room without saying a word. When she came out her mother saw she had been crying and asked the reason. She had difficulty in finding out for she did not want to tell. Her mother asked the teacher what had happened, and found that she had been corrected before the other children and was humiliated. It had wounded her feelings but she would not acknowledge it. The teacher had not understood the nervous sensitivity of the child and had hurt her.

Ten-year-old boy.—This boy ordered a gun and some cartridges from an advertisement he had seen in a Sunday-school paper. He did not tell his father for he was afraid his father would say it was no good and discourage his buying it. When his father found out about the gun and asked how much it had cost, the boy told him twenty-five cents. This was only half of the actual cost, but the boy did not want his father to think he had been "stung."

Eleven-year-old girl.—This girl was very fond of young men. Her big brother was her chum, but she had not learned

to control her feelings toward other young men that she liked. She preferred older boys to those of her own age. Her mother had difficulty in getting her to guard herself against free, unrestrained, affectionate behavior toward them.

One matter that deserves some detailed attention is that of money allowances. Children had very definite needs for money. Although most of their wants were provided for, these youngsters had many occasions when they wanted some money of their own. There were things they wanted to buy themselves, and they wanted to share with others in different projects that required money. There were four ways, in the main, that these children seemed to get money: They would steal it from their parents or others; they would find a job and earn it; it was given to them in irregular gifts from different people; or they had a regular allowance, usually supplemented by extras.

Stealing was the natural way of the child meeting his needs when he wanted something that he was not sure of sympathetic help in obtaining. Money lay around most homes without anyone apparently keeping account of it. Very few children were given a part in reckoning the family budget, and they did not know the value of money in terms of household necessities. Both the "best" and the "worst" homes experienced the same trouble.

Earning money gave children a new feeling of power, but some parents found it difficult to give

their children a chance to earn money without paying them for tasks which they should have accepted as their regular share in the household duties. Some were paid for practicing, but practicing was thereby put in the category of distasteful tasks instead of being regarded as necessary for a worthwhile end. Neighbors or friends often paid children for little errands or services rendered, but there was the danger of children thinking only of the money to be gained instead of the service to be rendered, and just at the age when altruism needed to be encouraged. Many boys made money selling papers and magazines.[5]

Occasional gifts did not solve the problem. The youngsters did not know what to count on, and were continually begging for money. They did not learn the value of money in relation to the family income. They developed no systematic habits of saving or spending money. Any offering they took to church or Sunday school or that they gave to any special cause had not much more meaning than participation in a social custom.

A regular allowance with a careful training in the value of money seemed the only solution of the problem. Some of the schemes that were tried will be shown in the following chapter.

CHURCH AND RELIGIOUS IDEAS

Illustrations were frequent of the difficulties these children had in getting comprehensive ideas

of God. They were distinctly limited in constructing their images, and drew absurd conclusions from their different impressions. Orthodox expression did not by any means imply an orthodox understanding. Their words often had a far different content from those of the adults they were imitating.

A mother of three boys and a girl [girl ten years old] said: "My children have never asked any questions about God, Jesus, the future life, or such matters. Perhaps it is because I have never opened the way. But I do not feel competent to give them much help for my own theology is too shaky. When they do ask me anything I answer them to the best of my ability but am frequently forced to say: 'My dear, I do not know. You must read your Bible and think it out for yourself or ask your Sunday-school teacher.' "

The following three letters show the limited comprehension of the children of this age. They were written by bright children from good Christian homes, two of them from college professors' homes. The writer asked these children to write to an imaginary child of their own age in Japan. They were told that this child did not know anything about God, or Jesus, or what it means to be a Christian, as we do, and that they must try and tell them so that they would understand. If the letters were considered good enough they were to be sent to Japanese children through the missionary in Japan supported by the church. Here is what they wrote:

DEAR FRIEND:

I live in America. I am 9 years old. God made the earth. I pray to him every night. God watches over us all the time and sees that we are good children. On Sunday I go to church and learn about God. Jesus is God's son and was killed and hung on a cross. He lay in the grave 3 days and then came to life, so we will have two lives if we go to heaven. Jesus made many people well that were sick.

J. S.

DEAR LITTLE JAPANESE FRIEND:

I am a little girl ten year old. I live over in America. I go to Sunday School every Sabbath day. I learn about the great God in heaven. Heaven is a more beautiful world than ours although ours is very beautiful. God made the earth on which we live. He gave us many things. God sent a little baby down from heaven whose name is Jesus. God sent Jesus, who died on the cross, he died for us. Jesus made a great promise to the people which was when we died we would live again in heaven. We will meet our loved ones who have died before us. When Jesus was born he was laid in a manger which is in a barn. So you see Jesus' mother wasn't very rich. Jesus grew up and went about where he lived healing the sick, making the blind so they could see, and also teaching people about God his heavenly father who lives in heaven. You may read many stories that tell about Jesus and his goodness. I am a Christian and to be a Christian you should love God and Jesus and take Jesus as your saviour. Not take the Name of the Lord thy God in vain. Be honest and not tell lies. Be kind to the sick, poor and blind. I hope that you will learn to love Jesus too. Just as I do.

Your loving little American friend,

F. O.

DEAR FRIEND:

I am writing to tell you about Jesus Christ. Jesus is our saviour. He loves everyone and everyone should love him. Jesus wants you to read the bible. We are studying about Jesus in Sunday School. He healed the sick and made the blind well. He can walk upon the ocean. There are many wonderful stories about Jesus in the Bible. The father of Jesus Christ is God. God is the one who created the world. He made the stars, the heavens, the waters on the earth, the land and many other things. The first man he made was Adam, the first lady was Eve. God is the father of all of us. When God talks to you you should listen and obey him. If you don't he will punish you in some way. You are a Christian when you obey God, mind your mother and father and love everyone and be kind.

Your friend,

M. C.[1]

Three more illustrations show how confusing the religious problems were:

1. Conversation of a mother and her ten-year-old boy, reported by the mother:

MOTHER: "When you think of God what does he seem like to you?"

BOY: "O, God is a spirit."

MOTHER: "What do you mean by that?"

BOY: "He is like an angel, but is everywhere, here and inside of us, telling us what not to do, but he is not an angel."

MOTHER: "Who is Jesus?"

BOY: "O Jesus is brother to God."

MOTHER: "But he lived as we do."

BOY: "Yes, he was a man but he now lives in heaven with God and is always our friend."

[1] Ten-year-old girl.

MOTHER: "What does heaven seem like to you?"

BOY: "It is up in the sky, and there is a place there for us all after we die. But we are not alive, only God and Jesus are alive there."

MOTHER: "Why don't you like to go to church?"

BOY: "I can't understand much of it, and it is long and I get tired and want to play."

2. A little sick ten-year-old girl asked her mother: "Mother, where is God?" "Everywhere," the mother replied. "Is he on my bed? Is he on my pillow? Is he sitting on my head?" The child became so excited that it was difficult to calm her so that she could be left in the room alone.

3. One evening while looking up at the starry sky an eleven-year-old lad said to his mother: "Did God make it all?" and immediately followed it up with this poser: "Mother, what is God?"

Other questions of these children as stated by their parents were of such kinds as these:

"What does sacred mean?"
"What is God like?"
"Is there any Satan?"
"Is it right to ask God to help you in the daytime?
"Why do I have to pray?"
"What do you mean that God is a spirit?"
"Will God make my whooping cough better if I pray?"
"Are the stories of the Old Testament true?"
"Could anyone do miracles like Jesus did today?"
"How do we know that Jesus ever lived?"
"How do we know that there is a God? Perhaps the world made itself."
"Father, who discovered God?"

Some of the children were only idly curious, and were easily satisfied by an answer; but others were

intensely serious and troubled over their problems, at least every now and again. Often they did some careful thinking and asked logical questions. Mocking or skeptical criticism often raised doubts in their minds. A little girl came in from Sunday school and was telling her mother the story of creation and of Adam and Eve as she had just been taught. Her eleven-year-old brother broke in by saying: "Don't believe all that bunk." This boy had developed a spirit of contempt for everything called religious, and had influenced the attitude of a whole class. They would have nothing to do with Bible study, and seemed to enjoy the reactions they got from parents and teachers when they assumed the irreligious and indifferent attitude.

This particular situation was an aggravated example of what the writer found in several classes. Boys displayed the rebellious spirit a little more plainly than girls. They would say: "We know all about that; we are tired of listening to that kind of a story about the Bible and Jesus." A group of girls of the same age would not say the same but they would pay no attention to the teaching that did not interest them. Groups of ten- and eleven-year-old girls did not care for meaningless platitudes, nor for poor stories.

Most children found it difficult to fit prayer and the unseen God into the mechanics of their world. Some had been taught to say formal prayers, but

in different cases it was found that prayer had no real meaning to the children. Two cases show their reactions:

A mother of an eleven-year-old boy was sick. She suggested that he pray to God to make her well. He replied: "Thought Dr. A. was attending to that." The mother wisely replied, "All help comes from God, even the doctor's skill."

A nine-year-old girl who had whooping cough asked her mother if God would make her better if she asked him. The mother told the child to try and see. She confessed that she was not sure what to tell the child. The child did not get better very quickly, and was not very enthusiastic over the experiment.

Every situation in which the child found examples of praying tended to present a problem of adjustment. In the church and Sunday school the significance of prayer varied according to the persons who conducted the worship, the reverence in the assembly, and the extent to which the prayers and talks were suited to his needs and understanding. A few homes preserved the custom of family worship, and a great many more had grace before meals. The feeling attitudes stimulated in these children varied according as the prayers were conducted in a perfunctory way, or with a deep reverence and a desire to realize a real consciousness of God.

In the matter of evening prayers some children repeated purely formal phrases, or indifferently

omitted saying prayers. Others developed a beautiful, loving relationship with God. A fine illustration of this latter attitude was seen in the case of a little nine-year-old girl. She would repeat her formal prayer, "Now I lay me down to sleep," then add petitions like "Help me to be more careful in what I say." Rising from her knees she would kiss her mother goodnight, and climbing into bed would regularly throw a kiss into the air, saying, "Here is a kiss for God."

The values put upon prayer by these juniors varied greatly. With some it was evidently not much more than participation in a social custom, and no question was raised as to its value. But with others there was a distinct expectation of definite results from prayer. Perhaps the values, as far as the juniors themselves were concerned, might be summed up as follows:

1. With some, prayer was taken as a matter of course as a part of a more or less pleasing ritual, either at bedtime or in family or church worship. The same or similar words were repeated in the same subdued manner, in the same posture each time, and the occasions were the same or similar. Hence very little thinking was done in such cases. And even where the boy or girl tended to ask questions as to the character of God or as to the significance of prayer, the custom was practiced without hesitation if the habit was formed. For example:

A ten-year-old boy asked many questions such as "How do we know there is a God?" "How do we know Jesus lived?" "Is there any heaven?" Yet this same boy felt a definite duty to pray, and said that you must address God and thank him and ask his forgiveness and his help to do right.

Another eleven-year-old boy whose mother was accustomed to talk to him of the big world in which he lived, and who had studied *God's Wonder World*, had a problem in his mind as to what God was like. Yet it did not hinder him from praying each night, nor from asking for special help whenever he felt the need of moral strength.

2. In different cases the attitude of the child was clearly a reflection of the parents' attitude toward prayer. With some there was an expectation of definite things as a result of prayer, and with others there was nothing more expected than a general support and "blessing." For example:

A nine-year-old boy in a very devotional home had never been encouraged to pray for material things, and ordinarily did not do so, but always at the close of his memorized prayer he would ask for a blessing upon himself, his family, and his friends.

A nine-year-old girl would often add to her regular prayer a petition asking God to take care of all the starving children, to give them food, and to make them happy. This girl's regular prayer began: "Dear Father, listen while I pray. Forgive all wrong I've done today." One evening as she finished this prayer her mother suggested that she should ask for forgiveness for a particular wrong that she had committed that day. She replied instantly: "I've said it already." Her prayer was more than words.

A boy of eleven years would repeat the Lord's Prayer,

and then range widely in sympathetic petitions. He would ask God to reform various social conditions; to regulate fires, crimes, all wickedness; and to bless all in need.

In one home a girl of nine and a boy of eleven had learned to say prayers when younger, but the mother said she did not see any value in them and the children grew careless, so they had been dropped and were apparently not missed.

3. In a few cases the children expressed a satisfaction in a certain feeling that came from praying, and they said God helped them. Some gave special value to prayer at nighttime and others to emergency situations. For example:

An eleven-year-old boy asked his mother if it was right to ask God to help you in the daytime. His mother replied that God would always help you in some way. Then he said: "I like to pray for I always feel better inside for praying."

In different cases the children showed the effects of repeated teachings of parents and Sunday-school teachers. They believed that God would help them to do right if they prayed when tempted. They had an impression of an unseen being who was watching to condemn wrongdoing and to punish the offenders, but who would approve a decision to do right and help to effect it.

The difference in freedom allowed in the church school from that in the week-day school presented a real problem. When discipline was attempted by appeal to reverence, respect for others, and self-control the results were disappointing for the child had not formed such habits and expected discipline to be exacted in a different way. He tended, there-

fore, to develop a disrespect for the church. Various forms of this disrespect were shown.

In one class of ten-and-eleven-year-olds the boys would come into the classroom, put their feet up on the table or chairs, throw books at one another, mark up the books, or generally do as they pleased, showing defiance at restraint. They lacked any spirit of reverence or pride in their class or school, and did not care at all for the example of their behavior on others.

Another group of boys was accustomed to run all over the church on week-days when they came to gymnasium classes. They had no feeling of reverence and no sense of responsibility for the appearance of things in the church.

One lad was caught tearing a page out of a Bible on which to make some notes as secretary of his class. And in several cases the writer checked youngsters for marking or tearing or being careless with churchbooks. But in looking over the Bibles and hymnbooks in different churches, he found a considerable number with pages torn out, while lists of hymns and orders of service had been scribbled in on the blanks pages of others. Older people were the greatest offenders.

Among the excuses that the writer found for children not going to church or Sunday school or for their not being regular in attendance were these:

Parents did not go and were not interested. Sixty per cent in one church school had neither father or mother members of the church.

Teachers untrained and unable to handle these juniors. One girl of ten said to her mother: "Our teacher can't teach. She can only read something out of a book." And a boy of

eleven said of the man who was trying to teach his class: "He is a joke. He can't teach but he lets us have lots of fun."

Failure to use graded lessons and modern methods. Some teachers "rehashed" Bible stories each week or did a bit of poor preaching to their class. One little girl objected strenuously to her teacher continually preaching at them. Different ones said they were tired of having the same thing over and over again, and wanted something new or of practical interest.

The opening service of the school was not arranged so that the youngsters wanted to take part. Hymns were not suited to them. One ten-year-old boy seemed to enjoy thoroughly that fine Christmas hymn of Phillips Brooks, "God Hath Sent His Angels," but on being asked his reason for liking it said: "Because it is lively and loud." Only a few schools attempted any variety or system in themes for the opening service.

Nothing was considered practical. There was nothing for these energetic children to do that seemed to count. Sunday and the teaching they received and the services they attended did not seem to connect with any other part of their lives.

Death did not seem to have influenced many of these children. Most of them had not seen a dead person, and did not know what bereavement meant; a few had, but they reacted quite differently. A little girl of nine whose father had been accidentally killed attended the funeral, saw the casket taken away, and scarcely showed a sign of grief. Others were seen who were heartbroken at the loss of a relative or playmate. In the answers of three hundred and fifty children as to the three things

they were most afraid of, only two mentioned death. Their attention was centered on the present, and the future life had little meaning.

Other problems of the child in relation to the church may be briefly summarized as follows:

His relation to the church as a member.—Different denominations had different customs, and the expectations of the children varied accordingly. In the ritualistic churches preparation for church membership was a fixed system and at eleven he was trained for admittance at twelve. In the non-ritualistic churches practices varied, but many without any training were swept into the church after a revival service. There was no developmental program in the church for these young members, and in many cases they were forgotten as soon as received.

Giving money to the church.—These juniors were seldom made to understand the reasons for giving money to the church, and were not led to find motives that would stir real sacrificial giving. They were most often given the money for the collection, and sometimes not appreciating the significance of their gift spent the money on the way to or from Sunday school for ice-cream or candy.

How to spend Sunday.—The teachers in the Sunday school gave general principles. Some children were allowed great freedom while others were much restricted. It was difficult for these boys and girls to get any practical solution. They did not know really what was right and what was wrong to do on Sunday.

Singing in church.—They had little interest in the singing of the church. They stood silent or fidgeted about during the hymns. Yet in day-school they joined heartily in the songs and at camp you could not keep them from singing.

What church to attend.—They did not understand de-

nominational differences. A few had sectarianism drilled into them, and prejudices were already fixed, but many were wandering from church to church. Parents in many cases decided their church by the one their child chose. The most natural way was for playmates to go to Sunday school together.

COMMUNITY

The main problem of adjustment for our juniors in relation to the community was the conflict of standards with practices, of approvals with disapprovals. Up to this period home had been the strongest influence, but now the other groups to which he belonged were exerting a pull on him. What passed for right in one group was condemned by another. Behavior considered quite exemplary at home might be ridiculed among their playmates, and conduct approved on the playground or street might be severely criticized at home.

Most rules were imposed on these youngsters without any reason being given, or the principle being interpreted to them. It was a hard school of trial and error that they found themselves in. They swung easily with a "bunch" or "gang," and did not see the social significance of their acts; hence they drifted easily into such bad habits as lying, stealing, smoking, playing truant, wrong sexual practices, and deceit. A visit or two to the Juvenile Court showed how little these children of junior age realized the meaning of their acts in relation to the community at large, or to its standards.

The schools were doing a great deal to develop a community consciousness, but the child saw too much carelessness on the part of grownups. He heard charges of graft and corruption, and could hardly believe that there was an honest official in a public office. There were few chances for these children to know personally any representative of government, except the policeman on his beat.

One other problem was that of adjustment to others different from himself. Few were trained in habits of courtesy. They were often embarrassed in relation to their elders, and did not know how to behave. Some were awkward; others were too familiar. With respect to foreigners, or others of a different race, or of a different stratum of society, they seldom knew how to conduct themselves. A great many prejudices were apparent, and the spirit of democracy and large Christian brotherhood had already been spoiled in these young boys and girls. They were reflecting home attitudes.

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CHAPTER III

SOME EXAMPLES OF PROBLEM-SOLVING

After analyzing some of the factors in the activities of these children, and after discussing the problems involved therein, some examples are listed of what parents and teachers were doing to help the children solve their problems. The permutations and combinations of situations are too many to hope for any comprehensive list, but following the divisions of the foregoing chapters typical illustrations of problem-solving are given.

By the solution of a problem the writer means both that the environment of the child has been modified and that the child has learned to make the necessary adjustments, so that the life-situation is satisfactory and developing progress is possible. A solution is complete when a child's capacities are fully developed and he has an ideal social environment.

TIME SCHEDULE

The most regular program of time that the juniors were experiencing was that of the school. Every part of their activities at school was subject to a time limitation. The youngsters had to adjust themselves to the periods allowed for doing a certain

amount of work and to the distribution of the kinds of work. They could not do as they pleased; hence they learned time values. Their play was put within boundaries that were very definite, and they had to learn to shift their gears and go from play into work, or the reverse, at the stroke of a bell. The school had a fixed time-program for each day, for each week, and for the whole school year.

Some teachers would stimulate their pupils to quickened activity by speeding up the processes. They had their children see how many problems they could work within a given time, or they were given so many minutes to read a story and re-write it. They learned time values in this way and the possibility of conservation of time.

A few homes recognized the value of time schedules faithfully adhered to, and had definite times for rising, for meals, for bedtime, for chores, and for play that were well understood and cheerfully accepted. One mother had a slate in her kitchen and posted the duties of the day for her boy and girl and left them freedom to choose when they would do their work. Such a scheme gave the child a better training in organizing his own time than too rigid a program.

Time-programs were seldom arranged for Saturdays, Sundays, or for vacation periods. Most parents confessed they were at their wits' end to know how to keep their children employed. One mother

believed in surprises, and after planning the major part of the day with her two juniors, kept a specially interesting activity for that part of the day when interest naturally began to lag. For vacation times the churches were providing for a few weeks a morning program that was very helpful in the church vacation schools.

One of the aggravating features of religious work was the carelessness of many officers regarding exactness of time. Teachers would be late, opening services would be protracted, closing exercises would run over into church time. But several schools had a school pride in promptness, and things went with a much better enthusiasm and swing. One or two churches were also very exact about the march into the service of the pupils, and the youngsters knew how long their part of the service would be. They did not have time to get restless, and enjoyed the worship with the older members.

About the only limitation the community placed on the child's time was the curfew. It was seldom well enforced, but it was a guide for some who would otherwise have been more careless.

HEALTH PROGRAM

Parents had given more attention to the matter of health, and schools were co-operating more fully in matters of health than in any other problems studied. Considerable literature was available at a

reasonable price, and was being distributed in the schools and in the Parent-Teacher organizations.[1] Parent-Teacher associations were the most active forces in the way of organizing nutrition classes, giving illustrated lectures, conducting conferences, and promoting health centers. A few churches had regular clinics, and some community centers were conducting classes for definite relief of various needs.

The city schools had shower baths and encouraged their use. In order that no attention might be directed to those who specially needed it, all were regularly invited to go, and most went glad of the chance. Both boys and girls had their bath days, and accepted them as any other part of the curriculum. If the bath supervisor saw the need for underclothing it was provided, and none were embarrassed by lack of proper clothes.

Generally speaking, if a child did not eat the right kinds of food it was either that he had not been trained rightly or else the home did not provide such. Keen appetites were natural to these juniors when healthy. Often the habit of eating between meals, or of eating candy, drinking pop, or taking too much cake and other rich foods tended to spoil the appetite. Wise mothers guided the children with explained rules. When children were found underweight, the schools were stimulating better health habits by keeping health charts.

Keeping up to standard was made a game. They were provided with a table of the quantitites of the common foods necessary to yield a hundred calories. They looked forward to weighing times, and followed directions carefully as to the food to eat. Around the schools where milk was sold it was amusing to watch them sucking their milk through a straw and talking of what they were doing to keep up to standard. One nine-year-old girl refused to drink milk at home until she became interested through the use of straws at school, and so a package of straws at home solved the problem there.

Regular evacuation of the bowels was another necessary habit. In the hurried rush of the morning there was a tendency to carelessness and consequent irregularity. One father of an eleven-year-old boy overcame the difficulty by having him keep a record. He was allowed seven points if he attended to his movement before breakfast, six points if at any other time in the morning, and four points if at any other time in the day. The father checked it up each week, and also talked over his health habits.

In regard to sex knowledge, it was found that personal instruction by the parents was the absolutely vital need. Where both parents had a free, wholesome attitude on the subject, and the mother was the confidant of her daughter and the father of his son, the children came to their parents with their problems and developed fine wholesome attitudes.

Many fathers were away from home so much that the mothers had to encourage their sons to be as frank with them as with their fathers, and they came to take it as a matter of course. The following cases show how parents were dealing with this question:

Nine-year-old girl.—The mother stated that from this girl's earliest childhood she had talked to her about sex. Little by little she had given her most of the facts concerning the origin of life, and in a simple and reverent manner. She said her children, this nine-year-old and an older girl, dwelt less upon such subjects than other children in the neighborhood who were told that storks brought babies. She worked on the principle that what a child knows to his satisfaction is dismissed from the center of attention.

Eleven-year-old girl.—The mother said this child showed no apparent interest or curiosity regarding sex matters. But she talked of wanting a baby sister, and when a neighbor was expecting a baby she was interested in the preparations for its arrival and helped to make a dress for it. Instead of using this opportunity for a real explanation of the origin of life, the mother was raising canaries to teach her girl, and "to stir a reverent wonder in the divine power manifest in the hatching and growth of birds."

Nine-year-old boy.—This boy came frequently to his mother for explanation of things he saw and heard. She gave him a talk on life's beginnings, but it was a mystery to him and he would come back again and again with the same questions.

Ten-year-old boy.—This boy came and asked his mother about a new baby in the neighborhood. She told him as simply and plainly as possible how the baby grew in the mother's body. He accepted the explanation with the most tender regard for his mother.

Ten-year-old boy.—An Airedale at the next house had a litter of pups, and this boy was invited over to see them. He was much interested in the care of the mother-dog for her puppies, and his mother took the occasion to explain why the mother-dog "loved" her puppies.

Eleven-year-old boy.—This lad went to a stock show with his father. In going through the hogpens he asked his father about the young pigs, and his father explained in a fine way how life began and developed.

Many teachers were taking advantage of their regular courses to instil principles and to give examples of healthy ways of living. Thus the natural-science teacher with principles of sanitation, the domestic-science teacher with cooking lessons, the gymnasium instructor with right exercises, the English teacher with references in literature—all found opportunity in the ordinary day's work to develop health attitudes and to give practical bits of information and advice.

SCHOOL PLANS AND METHODS

In this section examples are given of what was being done in the schools visited for improving the life-situations of our juniors. Where the child was being helped to a better life-situation he was more able to meet the problems that presented themselves to him in his school life. Where nothing was done he was handicapped. Two specific illustrations are given:

To correct deception.—A ten-year-old boy had been discovered in several lies and in attempts to deceive his teacher.

The principal called him into his office. "Can your little sister deceive you?" he said. "No, but she thinks she can," replied the boy. Then the principal showed the boy that even if his instructors were too busy to ferret out a deception they had not much use for a boy who would take advantage of them when they were busy. He told him they knew when he lied or was trying to deceive them, but they did not always have time to correct him. The boy saw things from a new point of view, and the glamor of his deceit was gone.

A case of stealing.—A detective of a railway company came to the school to trace some stolen rubber stamps. He located the boys, but instead of arresting them he set them to work to search for the parts of the mutilated stamps. They were no longer worth anything, but he was not satisfied until every part was returned. The detective and principal agreed that it was essential to prevent boys from getting away successfully with any property. They found it was easier to take than to return stolen property.

In Gary, Indiana, the school system is arranged to keep the child busy and under supervision for at least eight hours of the day, yet it does not seek to monopolize the child's time. There is co-operation with the church, the library, and playground association. The school seeks to conserve the child's time and to give him every opportunity to avail himself of the advantages open to him in the city. The purpose was expressed that it was the way to give the child as much freedom as possible but to have skilled educators at hand to stimulate the desirable reactions and to promote healthy and full development.

School publications were being used frequently for school news and to give exercise for budding talent. Poems and good descriptive articles written by the children were published, and the parents were kept in touch with the special objectives that the school had in hand. Educational journals were also valuable, helping to conserve the results of experiments being tried out in various sections of the country, and stimulating many unconscious adjustments.

Intelligence tests were gradually being introduced into the schools. In Chicago the "Illinois Examination" was being used. No general results were available, but the writer checked some of the tests and found they did two things: They supported conclusions reached in the ordinary school grading, and occasionally they helped to discover hidden traits of a child.

The schools were doing a great deal to arouse and to develop musical talent. They provided music teachers for directing the practices once or twice a week, and this was supplemented by those among the regular teachers with musical ability who gave a part of their time to combined classes. In the fourth grade two-part singing was begun. Teachers and parents agreed that this musical training had a good effect upon these youngsters. It gave an opportunity for hearty self-expression, it unified the group, it developed their emotional responses,

and it made their ears more sensitive to harmonies of sound. But it was extremely difficult to get good songs; few were written for children. They needed songs that would express their natural emotions—songs they could take home and sing, songs that the community would unite in on special days. One illustration of a song they liked, that tended to stimulate their imagination and to stir their social feelings, was "The Coming Generation." It was being used by a combined fifth- and sixth-grade group. The chorus ran thus:

> Oh we are the men of the coming generation,
> We are the lads who will build a mighty nation.
> Hopeful are we in the planting of the seeds,
> We are the men our country needs:
> Oh we are the men of the coming generation,
> We are the lads who will build a mighty nation,
> In garden, field, or wood we seek the country's good,
> And we'll bring it all through education.[2]

Professor Seashore has developed a series of tests which he says may "serve as a dragnet survey of capacities for hearing and appreciation of music."[3] The need for such tests was apparent in various cases. Children were being forced to study music and driven to practice when their natural capacity evidently prevented any progress. A child was scolded when he could not respond, and time and money were being wasted in trying to teach him.

The project method of teaching was being practiced by many of the teachers. It seemed best

for getting attention and for causing the individual to think and plan. Boys and girls became interested, the creative instinct was awakened, and they went home to carry on further work along the same lines. These youngsters who had tools of their own, and materials, and a place to work undisturbed were experimenting with all kinds of projects.

MEETING PLAY PROBLEMS

One of the primary problems in respect to play, suggested in the foregoing chapter, was the necessity of children learning to play happily together, and to make the necessary adjustments one toward another. Different examples of how children were helped to better social relations in play are given:

Nine-year-old boy.—This lad's mother had watched him play marbles, and it seemed impossible for him to get through a game without quarreling. Each continually accused the other of cheating. The father was persuaded to play with the boys. He soon discovered the reason for quarreling was in having no sufficient understanding about rules of the game. Each interpreted them for himself to his own advantage. These parents helped the boys to see the trouble and to fix the rules.

Another game often caused trouble with the same boy, Washington Taps. One day he came into the house followed by four boys, all very angry. The boys told his mother he did not play fairly, but she could not persuade him to admit he was wrong. He insisted that no matter how many eye-witnesses might testify against him, if he knew he was not guilty he was not guilty. She made them speak one at a

time and then showed them it was the word of one boy against another, one boy's opinion over against another. As the boys realized they were losing time, they hurried out to play again and the mother thought she had failed to leave any impression, but a day or two later she heard them arguing and starting to quarrel when one boy said: "Well, let's drop it. It's just one fellow's word against another, and you cannot settle that."

Fifth-grade gymnasium class.—A good lesson in unselfishness was witnessed in a fifth-grade gymnasium class. In choosing up sides for a game, called "Stealing Sticks," there was an extra child. He was a crippled lad but a bright energetic fellow brimming over with fun. He was left to the last in choosing, and then put on as an extra on one of the sides. His side won, and a little nine-year-old girl cried, saying it was not fair. The teacher called the group together and asked the little girl before the others if she would have preferred to have stood aside and so have evened up the sides that way. The girl was not ready to say yes, and the teacher pointed out that very often there was an extra one. "What are you going to do," she said, "let everybody play and have fun or selfishly push someone out of the game?" She further showed that if everyone played hard all had a good game, and if the weaker side won they had the more glory.

Fourth-grade gymnasium class.—Another illustration from the gym floor, fourth-grade class: Children were playing the "Flag Game." Guards were posted to protect the flags, but when the game became keen the guards were anxious to go across with the forwards. When a guard left his post the other side easily stole the flag. The teacher stopped the game and showed them that in team play each must be content with his own part, for all places were important for the team's success.

In the matter of Sunday play the attitudes taken by most parents was far from puritanical. License was given for almost any kind of play by many parents. Such failed to realize the value of making and keeping Sunday different from other days, and thereby enriching the child's experience and giving him a religious depth to his life. Considerable has been written on the Sunday question, and many suggestive plans and lists are available.[4]

PLANS FOR VARIOUS HOMES

The examples given below are far from ideal, but they show how parents were actually dealing with the junior problems and are suggestive of the direction in which the solution lies. Two or three instances are given of obviously wrong methods of handling critical situations, but they show quite plainly what should have been done. The first illustration is a plan for establishing regular morning habits.

Two children, one eight and the other nine, had difficulty in remembering to clean their teeth and wash before breakfast. Their mother talked it over with them and they agreed that if they came down to breakfast without washing or cleaning their teeth they would have to go back to their room, undress, and begin all over again. A day or two later they both rushed down to breakfast in a hurry, having forgotten the necessary cleaning. Mother sent them back. They started the day over and managed to get the right processes achieved. It was taken in good fun the first day, but when the mistake was made a little later the nine-year-

old balked. She thought it such a waste of time and only wanted to take off her dress. Mother was not satisfied, and with great reluctance the child obeyed. This served to establish a habit, and only once or twice later was there any attempt to shortcut the morning program. Cheerful insistence eliminated exceptions.

An eleven-year-old boy found his father very strict. The boy was required to reply "Yes, sir" to his father and "Yes, mother" to his mother, and "Sir?" to his father or others for repeated questions. One evening his father ordered him, before company, to eat the fat he had left on his plate. He objected with a scowl. His father told him to eat it and smile as he did so, or he would forego a promise for the evening and would have to leave the table. With great difficulty the boy ate the fat and grinned, but rebellion was apparent and he submitted only because the odds were against him. Some of the finer qualities were being spoiled in the attempt to develop self-control by such stern and unfair means.

An entirely different relationship between parent and child was manifest in the following case:

This girl had the habit of writing little notes to her mother and putting them in the mailbox or at her place at the table. These were the child's inmost feelings and thoughts, and would usually include: "I love you so much." This gave the mother the thought of writing notes to her and the boys of the family. These silent communications helped to preserve the happiest relationships without the jarring of naggings and scoldings, and gave real encouragement.

Another mother of a ten-year-old girl said:

I always make request and do not command my girl. I take time even when busy to explain and reason with her.

She and I are chums. Once when she was irritable and showed tendencies to be selfish and disagreeable, we sat down together and read *Mary Rose of Mifflin.* Now a mere reference to Mary Rose will change her attitude at once.[5]

A mother of a ten-year-old girl and an eleven-year-old boy gave her experience thus:

Whipping and scolding [mental whipping] are harmful and barbarous methods. So also are bribing and the giving of material rewards. Stern reproof with withdrawal of some privilege for a time are the best methods of punishment. Loving approval and the child's sense of harmony are the best rewards. Physical punishment may seem necessary to get immediate results, but the finest and best things in character are not built that way.

An eleven-year-old boy was encouraged by his father to write to him regularly. He was a traveling man. The boy gave him an account of the daily happenings and confessed that things looked different when he stopped to think what his father would think of it. A real step in socialization.

Honest commendation and hearty approval were emphasized by the mother of a nine-year-old girl. She said:

I believe in praise and encouragement for tasks well done and especially for kind and thoughtful acts. In my own young days I received only criticism, and my little heart was lonely and sore for some praise.

Most mothers and fathers had evolved principles or rules which more or less consciously guided them. Some of these showed such practical common sense that it seemed strange that all did not discover

them for themselves. One mother, for instance, said she did not believe in scolding at night. Children rested better, she said, if they did not go to bed in an irritable or cross mood. Much of their naughtiness came from weariness at the end of the day. Another mother said: "I overlook many things for the time and try to keep absolutely calm myself. Then I am in a state to handle the situation and the child is better able to respond." A ten-year-old lad was temperamentally slow. He could not be hurried. Scolding and nagging were of no use. But his mother learned that to plan out work with him, and to magnify the importance of the job, stirred pride in him and made him exert himself to do his best.

Several parents were using bedtime talks as a means of binding the children closer to them and correcting little faults by developing right attitudes under happy emotional conditions.

A mother of an eleven-year-old girl reviewed the day each evening with her after she was in bed, then they agreed what letter she should have for the day: E—excellent, G—good, F—fair, P—poor, E+—extra-good day. The girl was eager to have a good record each night.

It was found that nine- and ten-year-olds most commonly said their prayers at their mothers' knees, but that eleven-year-olds were generally left to themselves. The value of companionship in prayer was great, however, and where parents and

children kept intimate confidence the parents led the children to a deeper appreciation of the value of prayer. Instead of the repetition of a little jingle, prayers were needed that helped them to express their deepest sympathies and ambitions. Below are two prayers that a nine-year-old girl and an eleven-year-old boy had learned to repeat several years before but which still formed the greater part of their prayers. Such conditions were frequent. The sentiment of the prayer might be sweet but it was too meager and uninspiring.

Now I lay me down to sleep,
I pray the Lord my soul to keep,
Thy love go with me through the night,
And wake me with the morning light.

Father of all in heaven above,
We thank thee for thy love,
In all we do in work or play,
Be thou with us throughout the day.

Family prayers were, as observed before, not common, and perhaps not practical in many homes. One father solved the difficulty in this way. Each morning before breakfast all stood back of their chairs and instead of repeating a blessing for the food, the father offered a short prayer for the day with a religious commitment, thanksgiving, and aspiration voiced for all.

How parents were dealing with certain other probelms may be seen in the following cases:

DISHONESTY

An eleven-year-old boy had taken tickets to sell for a school benefit. A business man gave the boy twenty-five cents to help the cause but did not take the ticket. When the lad turned in the money for the tickets to his teacher, he included this and a playmate made fun of him, asking why he did not spend it for candy. He said it would have been stealing, but his playmate urged that no one would have known the difference. He told his mother and asked why it would be wrong. She showed him that though no one else would know he would know himself that he could not be trusted.

A ten-year-old boy used to take small amounts from his mother's purse. The excuse he gave was that other boys had money and he had none. His mother began to give him an allowance, and when he persisted in taking money she subtracted the amount stolen from his allowance until it was made up. Then she increased his allowance until she was sure his needs were met, and after that she had no trouble.

DECEIT

A ten-year-old boy had the habit of marking up his practicing record for his music teacher. His mother found that she had to make him show her each time he had practiced and how much he had marked. He found it hard to let go the idea that deception was all right if no one found it out. He would tell at home how he had deceived his teacher at school. Instead of laughing at his tricks, his parents showed him the meanness of them and how he was disloyal to the trust the teacher had to put in him.

LYING

A nine-year-old girl never wanted to be put in the wrong and would quickly tell a story to justify herself. When her

mother would make her sit down and think over what she had said, she would sometimes tell the truth, and sometimes think out a better story. There was a lack of courage to face the consequences of her lie and to accept the position in which she found herself.

A mother of a nine-year-old boy said she had no trouble in getting the truth from him when she assured him she would use no corporal punishment. Though he knew he was caught in a lie, he used to stick to it for fear of punishment.

An eleven-year-old boy and his mother made an agreement that neither would tell the other an untruth. He had no fear of talking anything over with her, and only once or twice in more than two years had he broken his promise.

POLITENESS

Another example of how parents must do to the children as they want the children to do to them was seen in the case of a ten-year-old boy. His mother said of him:

"He is so talkative that he tends to interrupt when older people are speaking, but I try to have patience and listen when he is speaking and do not interrupt him. Gradually he is learning this simple rule of politeness and getting better control of himself." His mother also said she never forgot to say "Thank you" to him for any service, and she expected him to do the same to her.

TEMPER

An eleven-year-old boy had grown up with a violent temper. The only solution his mother found was to exercise infinite patience and to guard against any display of temper herself. She talked to him quietly and appealed to his self-respect. She said that for a year he had managed his temper

with almost complete control, although the tears often came in the effort to control himself.

Two boys were eating lunch together on opposite sides of the table. The mother was in the basement finishing the weekly wash. Suddenly a commotion on the floor above caused the mother to come upstairs. She found her nine-year-old pinned on the floor under the table by his thirteen-year-old brother, both boys in raging temper. After some difficulty she separated them. The older boy calmed down more quickly than the other and while they cooled off the mother took her time cleaning up the mess they had made, letting them see the consequences of their action. The mother gave the older boy a chance to explain first, with the understanding that the other boy would tell his side of the story too. When the older boy would not say anything, the mother warned him that she would have to draw her conclusions from what the younger boy said. The nine-year-old boy said they were getting along fine until he said they were studying about Eurasia that morning. His brother replied there was no such country and showed his contempt for his ignorance. This made the little fellow angry, and he picked up a glass of milk and threw it at him. A rough-and-tumble scrap followed. The mother talked over the situation with the older boy, showing him how wrong it was to be so intolerant and inconsiderate of his brother. [The term Eurasia had been used since the older boy had studied geography.]

An eleven-year-old boy wanted to go for a ride one exceedingly hot day. When his mother told him he might go if he kept in the shade, he threw down his wheel and would not go at all. His mother suggested that he go down and get a couple of ice-cream cones for them. He replied insolently: "If it is too hot to ride in the sun, it is too hot to go to the store." "All right," said his mother, "I can do without ice-

cream if you can." A little later he repented and said he was sorry for speaking as he had though he somewhat justified himself. His mother accepted the apology but left the matter of ice-cream cones until later in the day.

DISOBEDIENCE

An eleven-year-old boy wanted to go to a football game but was forbidden on account of the state of his health. He went, deceiving his parents by saying he was going to another boy's home. When he came home after the game he did not try to hide the fact but was ready to take his medicine. His father did not punish him but reasoned with him, showing him he must co-operate for his own good and that they must be able to trust him.

HOUSEHOLD RESPONSIBILITIES

The mother of a ten-year-old girl gave her the choice of things she wanted to do. Some things she thought drudgery and others fun. She would prepare vegetables gladly if allowed to help make salads and arrange the dishes. The members of the family took turns in setting and clearing the table, father helping with the rest when he was home.

A sister and brother of nine and eleven years, respectively, played "Jackstraws" while washing dishes. They took turns in wiping, and as soon as one moved a dish in the draining-pan when lifting another to wipe it he or she had to give up the drying cloth and wash until a slip was made by the other. Many bits of house work were made interesting games where there were two of nearly the same age, as in this case, or where mother or father would play.

TABLE ETIQUETTE

A few homes set apart one meal a day or one meal a week for special attention and training in the rules of table etiquette. Different plans were being adopted to promote

good habits, and fines of some sort were the usual penalties for infractions.

BRIBERY

Many homes had the custom of bribing children to do things. A nine-year-old boy was very slow in getting ready for bed and had to be nagged a great deal. His mother tried two kinds of bribes but neither worked for long, and neither fixed the desired habit. Attention was directed to the bribes, and the desired habit was not affected.

RELIGIOUS QUESTIONS

The mother of a ten-year-old boy said that she answered his question about God in this way: She told him that long ago many men wrote their ideas of how this wonderful universe with its marvelous order and system came about. They had many different names for the One who was the great cause of all. When Jesus came he spoke of the love of this God whom people believed in and called him "Father," the name preferred ever since. Further, the way Jesus lived was the way the Father wanted us to live.

MONEY ALLOWANCES

Several illustrations are given, but the allowance system, with knowledge of the home budget, seems the most satisfactory.

A nine-year-old boy was given twenty-five cents a week and expected to save some of it. He wore out his shoes and stockings so fast that his allowance was increased to cover these. He learned the value of money and soon was more careful of his clothes. He preferred to have money for Christmas and birthday gifts and to choose things for himself.

A ten-year-old boy had a regular allowance for which a certain amount of work was to be done. If he failed in his Saturday job he lost a part. He was further allowed ten

cents for every monthly school record over 90 and five cents for those in the 80's. He made more money by cutting grass, selling produce from his garden, and carrying parcels in his wagon.

A ten-year-old boy used to take money frequently from his mother's purse. He was given an allowance and the habit broken. However he hesitated to spend his own money. He saved what was given him and earned other small amounts. One day he wanted to buy a toy balloon for an experiment in lifting. He asked his mother for money to buy it. She told him to use his own money. "My money for that!" he said, "my money that I broke my back earning! Well I guess not." His mother explained how hard his father worked, and money had a new value.

An eleven-year-old boy had an allowance of one dollar per month. He also earned twenty-five cents a week by cutting a neighbor's lawn. Parents saw that there was candy in the house most of the time. He was thrifty and careful in his expenditure. When he joined the church he planned to give twenty-five cents a month to the church and five cents a week to the church school, but no one asked him to contribute and he was disappointed.

Another eleven-year-old boy received an allowance of fifty cents a week. He saved some of it for a bank account and the rest went for movies and chocolates. He wanted a stampbook that cost two dollars. His mother offered to pay half and he agreed to have twenty-five cents a week taken from his allowance. Before the four weeks were up he said to his mother: "Mother, it is an awful thing to be in debt isn't it?" The instalment plan did not appeal to him.

An eleven-year-old girl was given fifty cents per week for washing the dishes each evening. When her mother entertained she received an extra for the washing, and when she was sent to purchase anything she was given whatever

she saved by economy in purchasing. There was a danger here of developing a mean spirit and an unwillingness to pay full value for things.

The writer would draw the following conclusions from this study of money allowances: Budgets made boys and girls partners in home economy. Economy and thrift did not come by chance but by regular habits and real experience. Regular and sufficient allowances stimulated a more unselfish co-operation in the home. Benefits of mutual service were freed from the confusion of some paid and some unpaid responsibilities, and service at home and to friends was not put on a money basis. Although one of the best ways of learning the value of money was in earning it and spending it, yet the child's time was limited, and jobs that took more than an hour or two a day handicapped him in his other duties.

VARIOUS CHURCH PLANS

There was little in the church that fitted into a progressive program of life-experiences planned for the religious development of these juniors. The only church-school course that seemed to be meeting the needs of these youngsters was *God's Wonder World* (Beacon Press). In a class of thirty children, with a teacher and an assistant, interest was keen and fine attitudes were being developed. Week-day activities were closely correlated with the Sunday studies. The children went for trips to the fields,

woods; and beach-hunting for seeds, fossils, shells, and other objects referred to in their lessons. They enjoyed the out of doors, and found God everywhere.

A few of the plans and methods found in different churches that are suggestive of lines of progress are briefly outlined hereunder:

INTERPRETING OLD TESTAMENT STORIES

Two teachers of fourth-grade classes protested vigorously against the character of Old Testament stories planned for the juniors. They said it was easy to interest them in the vivid description of Old Testament incidents, and also easy to have a dramatization, but neither the ethical nor religious values for these children were satisfactory.

Given a historical setting, the juniors are able to appreciate the true character of the stories, without stumbling over the miraculous elements or the immoral features. The writer tried out various stories with nine- and ten-year-olds. For instance, the story of Caleb and Joshua was unfamiliar to one group. It was read from the Bible with an interesting historical interpretation, and they enjoyed it thoroughly. The report of giants by the spies was of special interest. They were asked what giants we could slay today, and they named them without hesitation. They said they were the hardest things they had to do, and included among such washing dishes, some school subjects, and staying alone at nights. Talking over ways of overcoming their giants, they took as a motto, "We're not grasshoppers and they are not really giants; be strong and overcome."

REVERENCE

A teacher of a group of rough street lads of nine and ten found that the custom of taking off one's hat as a mark of

respect and loyalty for a flag salute appealed to the boys as an analogy to the attitude desired in prayer. Bowing the head they accepted as the mark of a Christian gentleman.

PRAYER

For the united prayer of the Junior Department sometimes a printed prayer was used, sometimes one was thrown on the screen, and again the classes were held responsible for memorizing a given prayer and it was used for a certain period in the opening service.

MEMORY WORK

Not much attention was given to memory work. The time was too limited for drill. The only working plan that the writer found was to have one or two individuals recite the assigned memory passages each Sunday and then the whole group repeat the same together. Comments and questions drew out the significance of what was learned, and it was related to the lesson in hand.

STORIES

A teacher of ten-year-old boys had a monthly program of stories—Bible, missionary, biographical, and general. In this way she gave good variety to the stories and covered a wide field of interest.

RECREATION

There is only one way for a teacher to know a class of juniors and get their confidence. He must take an interest in the things they like and co-operate with them. These youngsters were eager for hikes, games, and parties, and ready to attach themselves to a leader who would play with them. Some teachers said they did not have time, others said they did not know what to do, but others found time and by experience learned what to do.

SUMMER CHURCH SCHOOL

In the summer months the plan of a united session seemed to work best. A simple ritual, slides, drills, and groups responsible for special features made a change and gave opportunity for teaching of things not covered in the regular school year.

DEVELOPING GOOD CITIZENSHIP

Both the school and the church were working to prepare the boys and girls to take their places in society, and to be able to meet the problems presented in their community relationships. The standards of good citizenship are being more and more definitely and concretely defined, which is a big assistance. In the past, they have been too abstract or too general, and it was difficult to measure a child's progress in good citizenship. It was also difficult to grade instruction along this line. Charts are available,[6] and many schools were using them with satisfactory results. Graded civic instruction was being attempted, and projects were planned both by the grade schools and by the church schools for participation in public service.[7]

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CHAPTER IV

ATTITUDES AND VALUES, DESIRES AND FEARS

Attitudes were discovered indirectly rather than directly, for the child is a good actor who plays his part particularly well when desirous of the observer's approval. The truest reflection of his integrated value or attitude at any time was very difficult to obtain. In the indirect method of getting at his attitudes, there was the danger of the investigator drawing unjustified inferences. The writer constantly felt the impossibility of giving right measurement to the attitudes and values of these juniors; their experience was so meager and their comprehension so limited. Hence in this chapter, and in the foregoing, incidents are described and actual statements of the youngsters are given so that a reader may check up the conclusions for himself.

The data in this chapter come chiefly from the written answers of children nine to eleven years of age in Grades IV, V, and VI of the schools of our survey.

"Three Things I Would Choose if I Could Get Anything I Wished" [153 boys and 191 girls wrote on this subject]

"How I Would Like to Spend a Holiday" [79 boys and 90 girls wrote on this subject]

"Three Things I Would Like to Do or To Be, if I Could Grow Up and Do or Be Such" [124 boys and 156 girls wrote on this subject]

"Three Things I Am Most Afraid Of" [158 boys and 188 girls wrote on this subject]

"Three Things That I Hate Worst" [73 boys and 90 girls wrote on this subject]

A number of typical answers are given in each case, and a classified analysis of all the answers of each class is added. To be exact, each answer should be put in several classes, but without further information as to the life-situations of the children involved their answers cannot be more accurately classified. In making the division of the answers, the writer has tried to put himself into the child's position and regard things from his point of view.

In the lists of typical answers the three are grouped together in each case as given by the child. This shows how minds of these ages tended to work. Some had keen imaginations; others were dull, and found it hard to select anything that was significant. Some had a wide range of interests; others thought only of the commonplace things. In many, the sense of values appears to be only slightly developed, and the three answers are not on a par at all.

On account of the difference in the number of boys and girls in the various classes, there are two sets of figures in each summary: first, the actual

count is given, and then these figures are approximated on a basis of an equal number of boys and girls. This approximation is more accurate than an arbitrary elimination of some answers. The comparison on the basis of an equal number of boys and girls is to get at the relative interests of the two sexes at these ages.

WISHES

The children tended to put down what was uppermost in their minds—a baseball, a Boy Scout suit, a bicycle, a dog, a wrist watch, or some article they wanted. In the majority of cases, they did not consider comparative values. Only a few seemed to think in big terms, such as a million dollars or to go around the world. Action seemed to be implied in practically all of the replies. They wanted variety and activity. The wishes have been divided into eight classes: (1) something to ride in or on, (2) something to play with, (3) attainment of an ideal, (4) something to wear, (5) to go somewhere, (6) money, (7) altruistic desires, (8) something to eat.

In the first class of interests, "something to ride in or on," the boys of the three ages rate about the same (38, 36, 33.5) while the girls increase (9, 13.6, 18.2), so that more than twice as many choices of eleven-year-old girls are in this class as of nine-year-olds. About 40 per cent of these wishes in the first class were for a bicycle. It was a vehicle they

could expect to own and manage themselves, and they could experiment with it. Next to this in number was the desire for a pony or horse, about 20 per cent. This was interesting as these were the wishes of children living in a city where the automobile had almost supplanted the horse. The number of wishes for an automobile were not as many as for a pony or horse. A few venturesome ones expressed a desire for an aeroplane or a motor boat, but most were practical, expressing hopes for things they might expect to get.

In the second class of wishes, "something to play with," we might of course add many of the choices put in the first class, for the play interest was undoubtedly the chief one when they wished for something to ride in or on. In the class of play wishes we have put musical instruments and books, for in such cases the play factor is often the attractive one. Yet in many cases the "attainment of an ideal" might often be the truer one and of stronger influence. Most of their interest in books was adventure, and they liked to get the thrill of living over the experiences with their heroes. The playthings of boys and girls are distinctly different in these wishes. Twenty per cent of the girls were interested in dolls and dolls' things, but the proportion dropped quickly from nine to eleven years (32, 25, 9). The variety in the boys' list of playthings was considerably larger than in the girls'

list. The boys wanted such mechanical types as guns, electric trains, searchlights, chemical sets; and such athletic equipment as footballs, football suits, Scout uniforms, gymnasium apparatus, and the like. In this second class of interests the peak seemed to be at ten years for boys and at nine years for girls.

The third class of wishes, "attainment of an ideal," is discussed more fully under the answers to the proposition "Three things that I would like to do or to be," where the ambitions of these children were more clearly indicated. But the series here is worthy of careful attention. While some put their desires in abstract terms, and a few expressed desire for such general things as education, power, health, wisdom, happiness, riches, and a good character, and for such qualities as beauty, kindness, grace, and clean living, the range of ambitions was wide. It was surprising how many girls wanted a baby brother or sister. Twenty per cent of all were interested in a home, and of these the majority were ten- and eleven-year-old girls and eleven-year-old boys.

The next two choices, "things to wear" and "to go somewhere," might be placed in the foregoing class, but we have preferred to list them separately as expressing particular interests. In the choice of "things to wear" girls were more concerned than boys, though it might be considered fair to put in

this class Scout uniforms and football suits. Yet these are really a part of the boys' play equipment, and we have listed them there. With the girls nice clothes, jewelry, a wrist watch, and the like loomed large as necessary for appearance.

The traveling age had evidently not yet arrived. The eleven-year-old girls seemed to be the most restless, always dreaming of places to visit. So far as going to amusement parks, shows, and movies was concerned, the tendency is better shown in the answers to the proposition, "How I would like to spend a holiday."

The number who expressed a desire for riches is much lower than might have been expected. Whereas about 20 per cent expressed a desire for money, only a few mentioned a specific amount. One said $100; three, $1,000; four, $1,000,000; and one, several million dollars. These children did not seem to be so much interested in money as in some of the things they wanted and that money would buy. But money as a medium of purchase they knew too little about.

The altruistic desires were of a wonderful variety. Some of them were of a purely unselfish and loving nature, while others were evidently of the patronizing type. To be rich and powerful and able to aid others was a natural reflection of some homes. The desire for such a distribution of goods that all might have plenty is suggested by only a

few, but several had realized the needs of certain classes in the community and desired to help them. It was found that most children had their feelings easily moved, and with a good appeal would empty their banks.

SOME TYPICAL ANSWERS TO "THREE THINGS I WOULD CHOOSE IF I COULD GET ANYTHING I WANTED"

Nine-year-old boys:

Dog, bicycle, pony

Automobile, lots of money, a beautiful home

Go to the show every Sunday, when I want a new suit to be able to get it

Candy, ice-cream, clothes

All the gold in the world, all the marbles in the world, no school

One of all the stamps in the world, all kinds of coins, an aeroplane

Nine-year-old girls:

Good health, high marks in school, a baby sister

Doll carriage, a few pieces of music, a baby grand piano

One hundred quarts of ice-cream, wrist watch, a purse that every time I spent an amount it would fill again

That I should get my own way, that I should go to the show every day

Beautiful home, all the toys I want, nice clothes

Gold wrist watch, eversharp pencil, get E in everything

Ten-year-old boys:

Wagon, bicycle, pony

Catcher's baseball mitt, a league ball, a home-run league bat

Fastest automobile in the world, fastest aeroplane, and to be the fastest driver

Complete radio station, book by a famous magician, rowboat

Lot of money, great big house, a place in the country with a park and river through it

Be president, have as much money as John D. Rockefeller. have the best marks in the room

Ten-year-old girls:

A little white poodle dog, a fairy costume, toe slippers

Wrist watch, take dancing lessons, a baby sister

Make the thieves to be good men and women, help the poor people, help the sick children who have no father or mother

A maid for my mother, an automobile, a baby grand piano for myself

Get married to a good husband, have some children, be a sensible mother

Bicycle, voyage around the world, a gold bond

Eleven-year-old boys:

Bicycle, football, ice-cream parlor

To have a good thinking mind, to be highly educated, to own a farm

Scout uniform, a long hike for a month or two, real cowboy outfit when I go West

Good business job, wife and child, beautiful house to live in

Pony, good education, a good aeroplane

Health, friends, and work

Eleven-year-old girls:

To be wise, to have lots of money, to answer every question the teacher asks

Knowledge, always to be kind, always to have my lessons good

Typewriter, trip around the world, beautiful home

Baby sister, good marks every day, dollhouse

TABLE II

SUMMARY: THREE THINGS I WOULD CHOOSE IF I COULD GET ANYTHING I WANTED

TYPE OF CHOICE	NUMBER OF WISHES OF EACH CLASS FOR EACH SEX AND AGE, WITH PROPORTIONATE ESTIMATE OF 36 WISHES OF EACH AGE AND SEX											
	36–9B		40–9G		45–10B		74–10G		72–11B		77–11G	
	No.	PE	No.	PE	No.	PE	No.	PE	No.	PE	No.	PE
1. Something to ride in or on..	38	38	10	0	45	36	28	13.6	67	33.5	39	18.2
2. Something to play with....	16	16	32	28.8	37	29.6	44	21.4	34	17	38	17.7
3. Attainment of an ideal.....	25	25	30	27	34	29.4	83	40.3	85	42.5	88	41.1
4. Something to wear.....	2	2	17	15.3	2	1.6	23	10.7	1	0.5	23	10.7
5. To go somewhere.....	5	5	5	4.5	3	2.4	9	4.3	8	4	19	8.8
6. Money.....	9	9	3	2.7	6	4.8	3	1.5	10	5	7	3.2
7. Altruistic desires.....	2	2	5	4.5	6	4.8	9	4.3	5	2.5	5	2.3
8. Something to eat.....	4	4	6	5.4	1	0.8	3	1.5	3	1.5	5	2.3
Totals.....	101	101	108	97.2	134	109.4	202	97.6	213	106.5	224	104.3

PE represents proportionate estimate of thirty-six of each age and sex, B—boys, G—girls, 9B—nine-year-old boys, etc.

Some in their wishes duplicated the type of wish. Hence under PE occur larger numbers than 36. For example, 36 nine-year-old boys had 38 wishes of Class 1, but 40 girls of the same age had only 10 of that class of wish. The proportionate estimate of 36 of each gives figures as above. Likewise, 74 ten-year-old girls had 83 wishes of Class 3, and PE is 40.3 for 36 girls of the same age.

To take toe dancing, a big doll, to visit my cousin in Canada

Ranger bicycle, tennis shoes, one thousand dollars

HOLIDAY DESIRES

These choices should indicate to a degree the free interests of these juniors. A holiday meant an opportunity to do what they wanted, with less rigorous limitations than on other days. These choices should tend to show the things they would do if the ordinary routine obligations were removed.

The first thing to be noted is the evident desire of these youngsters to get away from the city streets and buildings and to feel the freedom of the big out of doors. To go picnicking, to swim, and to roam and play freely seem to have been their first desires.

The proportion of boys and girls who desired to do things for themselves rather than to have others do them and be mere spectators is a wholesome majority. They preferred to amuse themselves rather than to be amused. Going to an amusement park or show liberated new ideas of things they could try out for themselves.

Only the ten- and eleven-year-old girls seemed to feel any obligation to use a holiday to help others. The carefree attitude of the children might be modified with a thoughtfulness for others. They enjoyed helping when such help was appreciated and not made an irksome task.

The values expressed in their choices may seem trivial to adults but they represented a satisfying experience for the child.

SOME TYPICAL ANSWERS TO "HOW I WOULD LIKE TO SPEND A HOLIDAY"

Nine-year-old boys:

Go fishing, swimming, boat-riding
Play, fly my kite, skate
Go to the show, have an ice-cream soda
Go to the country and climb trees, ride horses, make butter and cheese
Go to the show, go boat-riding, go to White City and ride on all the things
I'd like to help the milkman

Nine year-old girls:

Go to White City, go to a show
Go to Michigan City, go to a farm
Go swimming, eat ice-cream and candy
Work in the morning, go to a hotel for lunch, go to Lincoln Park and see the animals
Picnic with races, games, and prizes
Bathing if hot, theater if cold day

Ten-year-old boys:

Play baseball and go to the Y.M.C.A.
Movies, circus, baseball or basket-ball game
Hike, fishing, zoo
White City and ride on everything there
Swimming, picnic in the country
I do not know

Ten-year-old girls:

Read part of the day, practice an hour on the piano, go to the park in the afternoon
Sand dunes, picnic, get a good library book

TABLE III

SUMMARY: HOW I WOULD LIKE TO SPEND A HOLIDAY

TYPE OF CHOICE	NUMBER OF DESIRES OF EACH CLASS FOR EACH SEX AND AGE, WITH PROPORTIONATE ESTIMATE AT 15 OF EACH SEX AND AGE											
	15–9B		15–9G		14–10B		25–10G		50–11B		50–11G	
	No.	PE	No.	PE	No.	PE	No.	PE	No.	PE	No.	PE
1. Free out-of-door activities	15	15	17	17	18	19.2	26	15.6	54	16.2	43	12.9
2. Attend some place of amusement	8	8	9	9	7	7.5	5	3	20	6	14	4.2
3. Desire to do things for themselves	22	22	25	25	19	9.6	39	23.4	68	20.4	80	24
4. Desire to see others do things	6	6	3	3	6	6.4	2	1.2	12	3.6	5	1.5

Two classifications in the foregoing table: 1 and 2 are not quite comprehensive, 3 and 4 are almost so; hence no totals are drawn.

PE refers to the proportionate estimate of wishes at fifteen of each sex and age. The same type of wish may be expressed by a child more than once; hence, for example, 15 boys have 22 wishes of Class 3.

9B refers to nine-year-old boys, etc.

Play all day, lunch in the park
Buy presents and give them to the poor, go to the Tivoli [movie theater], have lunch at Lincoln Park
Boat ride, swimming, tell stories in the evening
Get up at ten o'clock, straighten my room, have a good time

Eleven-year-old boys:

Go to Field Museum in the morning, go for an aeroplane ride, go to a ball game, take a boat ride across the lake
Spend a holiday in a motor boat, go to my uncle's farm
Go to the White House at Washington, go to the best circus in the world, stay in the swimming tank all day
Get up at six o'clock, fix a lunch, go on a hike. In the afternoon go to a show, then go to a friend's house to spend the evening
Swimming, lunch, marshmallow roast
Go fishing in a woods with another boy

Eleven-year-old girls:

Spend the day helping the poor and visit and give things to the orphan asylum
Picnic in the morning, matinée in the afternoon, at night go to a birthday supper
Stay at home and help mother with her house work, and go shopping with her
Read a pile of books in the winter, swim in the summer
Make a big lunch, go to the woods, pick wildflowers, play games, and go swimming
Help take care of my cousins, go to Riverview or Field Museum

AMBITIONS

Perhaps the most interesting fact revealed by this test was the number of young would-be reformers and patrons of the needy and unfortunate. About $17\frac{1}{2}$ per cent of these wishes were of this

kind. The character of the reforms was significant of the ability of children of this age to appreciate social needs and of their desire to help. In the first choice of things they would like to do if they had the power, quite a number named these works of reform and social welfare. Naturally they thought more in terms of relief work than in remedial, for they were more familiar with the plans of older people for salvaging human wreckage. Their range of sympathies was wide, including home and foreign needs, old people and young children, home folks and the community at large, movie reform and peace propaganda, sufferers of all kinds, hospitals and parks, better laws and civic righteousness.

These ambitions may be divided into eight classes as follows: (1) to be reformers or patrons, (2) to have regular vocations, (3) to have special vocations, (4) to achieve certain accomplishments, (5) to become famous, (6) to have admirable qualities of character, (7) to go somewhere, (8) to own something.

In the range of occupations over fifty were named. The boys' desires were for such lines of work as that of lawyer, business man, professor, milkman, policeman, editor, railroad man, architect, farmer, chemist, sailor, minister, mechanic, carpenter, detective, government supervisor, advertising man, and the like. Girls had a different list: teacher, nurse, private secretary, milliner, dressmaker, wait-

ress, maid, housewife, stenographer, business woman, and kindred professions. The most often-named vocation of the girls was teacher, while only one boy suggested this field when he expressed his desire to be a professor. A few of the girls said music and dancing teacher but most referred to school teaching. Ten-year-old boys specified vocations in the list of their ambitions less than any other group.

Among the special vocations the boys' list included aviator, radio-operator, musician, artist, circus actor, jockey, soldier, traveler, trapper, cowboy, baseball player, and glass-blower. The girls' list again was quite different; they named such occupations as actress, dancing teacher, singer, elocutionist, librarian, missionary, manicurist, companion, and Sunday-school teacher. Girls of this age seemed satisfied with the traditional vocations of women.

In the accomplishments aspired to the boys' list is longer than the girls', and the age difference is quite distinct. Girls alone mentioned dancing, and they were more concerned with school success. Boys' ambitions were chiefly athletic and mechanical; they were more anxious to be through school and at work. A great number of both had ambitions to go on to high school and college.

In the desire for fame we have some strange contrasts. One lad desired to be president, while another had the ambition to be the manager of

a fighter like Jack Dempsey. One wanted to be a fighter like Jack Dempsey, and another to be a second Babe Ruth.

The qualities of character that appealed to these boys and girls as worthy of emulation are almost lacking in the replies of the nine-year-olds, and not very significant in any of the boys' answers. But the ten- and eleven-year-old girls were concerned with the qualities of character that might win the approval of older people. Boys aimed to be strong, brainy, and efficient; while girls wanted the graces of kindness, love, and goodness.

The limited desires of these children to be going somewhere, traveling, is perhaps surprising. They were apparently satisfied to see the things about them. Some because of their reading, others because of friends in foreign countries, and others for special reasons had ambitions to see other places, and had such in the forefront of their minds. Only about 6 per cent had a first choice of travel.

Ambitions and talents were not closely correlated, so far as the writer could judge. In fact, as one father said about his ten-year-old boy, they were most anxious to do the things for which they were least fitted. These juniors needed to be helped to discover their own developing talents and possibilities. Parents, teachers, and friends were eager to push the child along, but few had any special goal for a particular child.

SOME TYPICAL ANSWERS TO "THREE THINGS I WOULD LIKE TO DO OR TO BE IF I HAD THE POWER OR COULD GROW UP AND DO THEM"

Nine-year-old boys:

Soldier, circus actor, make every bad man or lady good

Business man and make money, traveler around the world, perhaps a detective

President of the United States, invent an aeroplane, help poor people with my money

Be an architect, go to the University of Chicago, help poor people

Learn to swim, invent something, live on a farm

Fighter like Jack Dempsey, soldier, good picture-drawer

Nine-year-old girls:

Singer, school teacher, companion to an old lady

Kill every unfit man or robber who is disobeying the laws, share up with the poor, get hundreds in everything at school

Milliner, musician, good in arithmetic

Traveler, inventor, housewife

Dance well, play the piano good, be a private secretary

Go around the world in an aeroplane, be better looking, have a good husband

Ten-year-old boys:

Supervisor for the United States government, be a White Sox player, pitch and win a lot of games

Lawyer, run for president, own a lot of land

Best wrestler, best fighter, best swimmer in the world

Go to California, have a school under my name, be president of some country

Sign the Knox Resolution, find out what hell and heaven look like, lead the American arms to victory in some war

Lawyer, automobile merchant, prize fighter

TABLE IV

SUMMARY: THREE THINGS THAT I WOULD LIKE TO DO OR TO BE, IF I HAD THE POWER, OR IF I COULD GROW UP AND DO THEM

TYPE OF CHOICE	NUMBER OF DESIRES OF EACH CLASS FOR SEX AND AGE, WITH PROPORTIONATE ESTIMATE AT 18 OF EACH SEX AND AGE											
	18—9B		23—9G		39—10B		60—10G		67—11B		73—11G	
	No.	PE	No.	PE	No.	PE	No.	PE	No.	PE	No.	PE
1. To be reformers or patrons	10	10	10	7.8	15	6.9	39	11.7	31	8.3	31	7.6
2. To have regular vocations	12	12	19	14.8	30	13.8	22	6.6	32	8.6	52	12.8
3 To have special vocations	9	9	7	5.4	18	8.3	20	6	34	9	34	8.3
4. To achieve certain accomplishments	4	4	13	10.1	17	7.8	30	9	48	12.9	40	9.8
5. To become famous	7	7	2	1.5	21	9.6	15	4.5	21	5.6	15	3.7
6. To have admirable qualities of character	2	2	1	0.7	6	2.8	18	5.4	6	1.6	20	4.9
7. To go somewhere	2	2	6	4.7	7	3.2	12	3.6	9	2.4	18	4.4
8. To own something	....	....	....	....	3	1.4	3	0.9	6	1.6	1	0.2
Totals	46	46	58	45	117	53.8	159	47.7	187	50	211	51.7

PE—proportionate estimate for same number of each sex and age.

9B—Nine-year-old boys, etc.

Ten-year-old girls:

Be honest, kind, and have my mother proud of me

Live in Washington, D.C.; adopt a little war-orphan; have a little house of my own

Millionaire, become beautiful, be a movie star

Teach the heathen, help starving people of China, improve the United States

Actress, go to California, go to Canada where my cousin is

Make my mother so she would never grow old, help the poor, grow up as a dancer

Eleven-year-old boys:

Stop robbery, make a boy I know stand up to the American flag, make all to be kind

Owner of a baseball team, engineer of a railroad train, pilot of an aeroplane

Be a second Babe Ruth, chief of police, belong to the Y.M.C.A. College

Civil engineer, architect, artist

Moving-picture actor, author, father of children

Take a trip around the world, clean the city of thieves, fly an aeroplane to Mars

Eleven-year-old girls:

Switchboard operator, waitress, maid

Help Chicago to be the cleanest and most beautiful city in the world, go to California, be a mother when I grow up

Go around the world, invent something, help starving people

Nurse, missionary, dress designer

Librarian, dance on the stage, make my brother mind me

Good musician, marry a man with a good job, live in any place I want to

FEARS

Fears seem to be due to two things: instinctive tendencies and unhappy experiences. The list of fears is very varied but the fears are divided into the following classes: (1) wild animals, dogs, snakes, insects, etc.; (2) dangerous situations; (3) imaginative fears, especially when alone in the dark; (4) strange people and bad people; (5) disapproval.

The first class of fears would have been by far the largest if the writer had not warned the children, after he had seen the tendency to put these first, not to put down wild animals like lions, tigers, and snakes since they would not likely meet them in any place but in the zoo or at a circus. Nevertheless, from their reading, from pictures, and especially from the terrifying scenes in the movies, they had derived nervous complexes, and in spite of being told not to do so, they still persisted in writing some of these.

The second largest list of fears was that of dangerous situations. Perhaps all fears are registered in the child's nervous system as dangerous situations, but the list here includes such things as getting run over, being hit by automobiles, being hit by street cars, being knocked down or bitten by horses, drowning, lightning, earthquakes, going up in an aeroplane, sickness, guns, electricity, accidents, and fires. Special attention is called to the number who mentioned fires. Fifty-six of the

children said they were afraid of fire. On inquiry in one fourth-grade class, fifteen of the children said the fire brigade had been called at some time to their homes. In another fourth-grade class, seven said the same; and in a fifth-grade class, nine replied similarly. It was not strange for fifty to mention automobiles, for most of them lived on the street and the struggle for existence kept them on their guard continually. With many it became almost instinctive to dodge a moving vehicle, and this fear was not named by many simply because they reacted unconsciously at this age.

The dark seemed to augment fear attitudes. The list of imaginative fears is large, and undoubtedly the fears in the next class, "strange people and bad people," were affected by being associated with night and the dark. The child's imagination worked freely when he was alone in the dark, or with only moving shadows and weird noises to relieve his lonesomeness. Most children had been frightened at some time in the dark, and so fear arose easily. Some had been punished by being sent into a dark room, and others had heard stories that had produced a nervous excitement. A few children said they were afraid of giants, ghosts, and dreams, but the majority were rather well past this fanciful stage and did not put such in their first three fears.

Fear of strange or bad people is a condition that merits attention. Nearly one-quarter of the chil-

dren put burglars, holdup men, and kidnapers in their first three fears; many more expressed the dread of being attacked by such men at night or in the dark. The teaching of parents to beware of certain types is especially reflected in the answers of the girls. They were constantly on their guard against persons who might do them harm.

Disapproval was naturally a thing these children sought to avoid. They were keenly sensitive to approval, and they would respond with distinct satisfaction when their acts were approved. On the contrary, they tried to escape a situation where disapproval was shown. The fear of disapproval, especially when marked by unpleasant accompaniments, made them shrink from disapproving persons. Some children were afraid of their parents and of certain teachers, for they exercised their discipline with the use of force and by punishment. Mistaken attitudes toward God and religion were often the result of fear attitudes stimulated by wrong teaching. But many parents were able to keep the affections of their children and yet control them effectively by expression of firm disapproval when they did wrong. In the disapprovals feared by children it was unquestionably the association that made the fear, for the same disapproval did not affect different children alike. But the nervous state of the child was a strong factor, and each child had to be treated in a particular way.

Lack of physical health added to the fears of children. If they were naturally nervous and timid they were not able to react satisfactorily to a situation that would not trouble a healthy child in the least. In the case of a weak child the primary recoil is fear, and the secondary move is to seek a safe position. For example, an eleven-year-old lad suffering from heart trouble shrank from any game that might involve him in a "rough and tumble," spending most of his time on his bicycle or in reading. He was most responsive to parents and teachers, excellent in his grades, and sensitive to any sign of disapproval.

SOME TYPICAL ANSWERS TO "THREE THINGS I AM MOST AFRAID OF"

Nine-year-old boys:

Lion, tiger, snakes
Wild animals, drunken men, and robbers
Nightmares, fire while I am sleeping, and highwaymen
Ghosts, burglars, and foot-noises in the house at night
A hard ball coming at my face, a snake, a car coming at me
Fire, robbers, falling off my bicycle

Nine-year-old girls:

The dark because I hear of robberies, tigers, and bulldogs
Tigers, lions, and polar bears
Colored men and old men, fire, and of getting on a car when it starts
Burglars, kidnapers, and a snake
To go upstairs in the dark alone, to go in an alley, when someone startles me

That I will forget my lessons, that I will get scared in the dark, a whipping

Ten-year-old boys:

A man that is drunk, a burglar, the dark

Ghosts, bullies, and lions

Being lost in the woods, drowning in any water, and getting a licking

Burglars, to fight a big boy, of my dad when I am bad

Beggars, colored men, and at night of a burglar

Snake, bee, and lion

Ten-year-old girls:

Robbers, creepy things, and once I read of how an ape killed a woman

Tigers, poisonous snakes, and burglars

Strange men, to go in strange places, stumbling over things in the dark

A dog when he has a bone, a drunken man, and when I go down in the basement and hear a noise

Burglars and kidnapers, at night when the wind makes the floors and walls to creak, and at school that I will not pass an examination

Fire, railroad trains, and various things that I imagine

Eleven-year-old boys:

Being alone in the dark, a lion, getting expelled from school

Burglars, bears, and snakes

Getting hit with a stone, getting hit with a baseball, spankings

Dreaming at night and then waking up to find the house all still and spooky, losing my balance when I am high up, sickness

Snakes, hippopotamus, and electricity

Undertow when swimming, playing ball where there are windows, to jump on a street car while it is going

TABLE V

SUMMARY: THREE THINGS THAT I AM MOST AFRAID OF

TYPES OF FEARS	NUMBER OF FEARS OF EACH CLASS FOR EACH SEX AND AGE, WITH PROPORTIONATE ESTIMATE AT 31 OF EACH SEX AND AGE											
	31—9B		34—9G		51—10B		74—10G		76—11B		80—11G	
	No.	PE	No.	PE	No.	PE	No.	PE	No.	PE	No.	PE
1. Wild animals, dogs, snakes, insects, etc.	26	26	36	32.8	39	23.7	73	30.6	57	23.2	56	44.3
2. Dangerous situations	17	17	18	16.4	31	18.8	28	11.7	85	34.6	66	25
3. Imaginative fears, especially when alone in the dark	11	11	17	15.5	34	20.7	47	19.7	25	10.2	40	15.5
4. Strange people and bad people	12	12	13	11.8	18	10.9	38	15.9	32	13	40	15.5
5. Disapproval	7	7	4	3.6	10	6.1	8	3.3	15	6.1	13	5
Totals	73	73	88	80.1	132	80.2	194	81.2	214	87.1	215	105.3

PE—proportionate estimate; 9B—nine-year-old boys etc.

Many children express the same type of fear in their list of three and hence the number of fears of any class may be larger than the number of children, e.g., 76 eleven-year-old boys have 85 fears of the second class.

Eleven-year-old girls:

Being alone at night, to go to a movie alone at night, to step on glass
Holdup men, people that are funny, bugs of any kind
Fire, guns, and noises in the house at night
When I do something wrong I am afraid that it will be found out and that I will be punished, to have an operation, and of people when they get into a bad temper
God, robbers, and animals that may hurt you
Thief, mad dog, and a cat with fits

HATES

The aversions of these juniors were generally definite and strong, though they were subject to much modification and were changeable. As in the case of their fears, the reason for particular aversions was due in large part to the introduction they had had to the hated object or situation. Habits and attitudes were quickly developed, and the first associations were strong determinants. Children were also much affected by social example, and moved with the crowd in expressions of dislike.

The aversions have been distributed into the following eight classes:

1. Restriction of freedom and compulsory duties
2. Things which affect physical comfort
3. Certain kinds of people
4. Certain kinds of food
5. Certain kinds of study
6. Things which affect the reputation
7. Things which are against moral standards
8. Things which cause fear

In the tests made, the writer found the strongest hatreds were in the first class, but it was quite unexpected to find that the girls were almost twice as pronounced as the boys. For in the next class, "things which affect physical comfort," it was the boys of nine and ten who expressed the greatest dislike. In the third class," certain kinds of people," eleven-year-old boys stated the hate most frequently; while in the sixth class, "things which affect the reputation," it was eleven-year-old girls who were in the largest number; but in the next class, "things which are against moral standards," it was the eleven-year-old boy who was most outspoken. The numbers investigated are not large, but they are significant of variabilities that need careful study.

In the first class of hates, the expression, "to have to do what I don't want to do," is suggestive of the problem involved. Children can be helped to want to do many things which they would tend to hate if circumstances compelled them to do them. In the list of "things which affect physical comfort" there is too much suggestion of pampered children. Instead of being trained to endure without complaint and to have a certain pride in hardiness, there is the echo of whimpering and coddling. One would expect more healthy and vigorous reactions than some of the answers of these youngsters show.

The aversions against certain kinds of people, especially against certain kinds of children, show a growing moral standard. They state that they hate selfish people, liars, "sassy" people, bad boys and girls, children that steal, foolish children, swearers, and tattletales. In some cases it was evident that their own experience decided their hatred, but in other cases it was the result of teaching.

The list of foods disliked was quite varied; it included pork chops, cabbage, cauliflower, turnips, parsnips, potatoes, creamed potatoes, green beans, asparagus, rhubarb, sauerkraut, milk, eggs, oatmeal, oysters, jam, cake, bran bread, cheese, tapioca, sweet puddings, some kinds of ice-cream, and licorice candy. Some of these aversions were plainly due to overpampered tastes and indulged whims, and were undoubtedly more in the imagination than in any physical repulsion. Some mothers were wise enough to prepare foods so that dislikes were changed into likes. It was strange that not a ten-year-old boy expressed a dislike for any kind of food.

When studies were disliked it seemed usually to be the subject with which the child had the most difficulty. Nearly all the subjects were included in the listings, but arithmetic was the most often named. Perhaps the reason was the lack of practical application, for it was more often taught by the

monotonous drill method than by interesting projects. Some children did not have the native capacity for the work they were supposed to do, while others lacked the drive that gives interest to any work.

Social approval had been disturbed in the situations where aversions are named to "things which affect the reputation." A scolding was disliked by many as much as a whipping. These children did not like to be made fun of either by their playmates or by older persons; they were sensitive and their feelings were easily hurt. To be branded as "bad" and especially to be corrected in front of others were like being outlawed, and the child did not like such experiences.

It was encouraging to see that some of the children put among their hatreds kinds of behavior that did not measure up to the best standards. Nine-year-old boys expressed their hatred for dishonest persons, liars, dirty persons, men that hurt animals, big boys who hit small boys, a boy who hits a girl, and healthy men who curse deformed people. Nine-year-old girls showed their hatred for lying, people fighting, and those who make fun of an old man. Ten-year-old boys named dishonest persons, lawbreakers, murderers, lazy people, and proud people. Ten-year-old girls named unfairness in a game, stealing, lying, being mad at another girl, cowards, dirty persons, greediness, saucy chil-

dren, and cruelty to animals. Eleven-year-old boys showed antipathy for fighting, swearing, bullying, lawbreaking, bad associates, cruelty to animals, cowards, snitching, lying, unfair people, and smoking for small boys. Eleven-year-old girls registered against disobedience to parents, rudeness, meanness, sauciness, selfishness, cowardice, unfairness, dishonest persons, and bossiness. Such expressions of dislike were no doubt partly conventional replies, but in the main they show the distinct reactions of the children themselves.

In the last class, "things which cause fear," there would probably be many more except for the fact that it was part of the same exercise to write "three things I am most afraid of." But among the answers to "three things I hate most," they included an interesting list of animals such as insects, fleas, mosquitoes, hornets, bloodsuckers, bugs, bedbugs, snakes, rats, worms, caterpillars, toads, lions, and tigers.

SOME TYPICAL ANSWERS TO "THREE THINGS I HATE WORST"

Nine-year-old boys:

To walk too much, to have to do what I don't want to do, to be still

Reading and spelling, to hurt myself, to live in Chicago

Earache, toothache, burglars

Pork chops, castor oil, and snakes

To get a licking, to eat a cocoanut, to have to write a letter

Dishonest persons, liars, and unbelievers

Nine-year-old girls:
To wipe the dishes, to dust the furniture, arithmetic
To get a spanking, scoldings, to lose money
Cabbage, to go to bed, to get up in the morning
Being made fun of, to see an old person made fun of, to see people fighting
To drink milk, to wash the dishes, to wait on my brother
Rhubarb, cauliflower, bran bread

Ten-year-old boys:
To wash dishes, to sweep the floor, to go to the dentist
To fight, to get a licking, scoldings
To be operated on, to be drowned, to be thrown by a horse
History, geography, spanking
Robbers, sneaks, lawbreakers
To go to school, to get up in the morning, to go to bed

Ten-year-old girls:
Dishwashing, school, to have to go to the store
To go to bed early, to be late for school, arithmetic
Bugs, mice, burglars
Oysters, people who do not obey laws, people cruel to animals
To be scolded, to walk a long distance, medicine
To play outside in cold weather, saurkraut, tabbieoko (tapioca)

Eleven-year-old boys:
Arithmetic, writing, working on a hot day
To wash the dishes, to go to the store, a doctor
Castor oil, when the White Sox are beaten, not passing
My enemies, cowards, unfair people
Getting sick, to go to Sunday school, music lesson
One lady, two men, one cop

Eleven-year-old girls:
Going errands, doing the dishes, minding the baby
Creamed potatoes, asparagus, bedbugs

TABLE VI

SUMMARY: THREE THINGS THAT I HATE MOST

TYPES OF HATREDS	NUMBER OF HATREDS OF EACH CLASS FOR EACH SEX AND AGE, WITH PROPORTIONATE ESTIMATE AT 20 OF EACH SEX AND AGE											
	20—9B		21—9G		27—10B		38—10G		26—11B		37—11G	
	No.	PE	No.	PE	No.	PE	No.	PE	No.	PE	No.	PE
1. Restriction on freedom and compulsory duties	14	14	28	26.6	22	16.3	23	12.1	15	11.5	33	18
2. Things which affect physical comfort	13	13	8	7.6	16	11.8	13	6.8	5	3.8	11	5.9
3. Certain kinds of people	9	9	2	1.9	13	9.6	18	9.4	16	12.3	11	5.9
4. Certain kinds of food	7	7	5	4.7	.....	.....	8	4.2	6	4.6	11	5.9
5. Certain kinds of study	2	2	11	10.5	8	5.9	2	1	7	5.4	10	5.4
6. Things which affect reputation	3	3	2	1.9	5	3.7	20	10.5	9	6.9	18	9.7
7. Things which are against moral standards	2	2	2	1.9	1	0.6	9	4.7	14	10.8	8	4.3
8. Things which cause fear	2	2	3	2.9	13	9.6	16	8.4	4	3.1	4	2.2
Totals	52	52	61	78	78	57.5	109	57.1	76	58.4	106	57.3

PE—proportionate estimate; 9B—nine-year-old boys

To go to the store, to peel potatoes, a mean teacher
Hate to hear D.J. say, "Think you're smart, don't you?"
to do the dishes, to go to bed with the room messy
Scoldings, spinach, to miss an examination
Castor oil, aches or pains, stew

In the light of the problems of chapter ii and the solutions offered in chapter iii, and from the desires, fears, and hates reflected in this last chapter, the writer would summarize the forces operating in the life-situations of these juniors and determining their values and attitudes, as of five pairs of complementary tendencies or desires:

1. Various instinctive tendencies
   Conscious choice based upon value judgments
2. Desire for free activity
   Reaction against and desire to avoid restrictions and checks
3. Desire for attention and for approval by other persons
   Reaction against and desire to avoid disapproval or inattention
4. Tendency to repeat satisfactory experiences
   Irritation by and desire to avoid certain experiences
5. Desire for new experiences, and to try them out
   Tendency to confine attention until satisfaction is surfeited

These are balancing forces in the life-situations of these youngsters which have opportunity to act either by chance or by intelligent control. Most of the attitudes and values which color his desires and fears were developed unconsciously and with very little consistent, persistent, or intelligent direction by society.

CHAPTER V

SOME CONCLUSIONS FOR THE RELIGIOUS EDUCATION OF THE JUNIOR

RESPONSIBILITY MUST BE DISTRIBUTED

One purpose in beginning this study of the nine-, ten-, and eleven-year-olds was to discover the best process for their religious education. We have examined and listed a good number of the religious situations that were found, but few have been satisfactory. However, we have discovered some very definite needs, and the results of some experiments looking toward their solution. This concluding chapter presents some conclusions that seem evident for the religious education of the junior.

The first thing that the writer would emphasize is that the responsibility for the religious education of the child must be distributed. The tendency has been for the home and the community to shift their shares and to place them upon the church, and in particular upon the church school. But because of the present complex organization of society no one agency can accept responsibility. The church has failed wherever it has tried to carry the whole load. While undoubtedly the center of the system should remain in the church, still the home, the

school, and the various other institutions of the community must co-operate, and each and all must fulfil its obligation to the child.

Religious education is a much involved process that requires careful and intelligent direction. Each institution in the community affecting child life must understand the possibilities of its influence, must clarify its objectives, and must devise the most effective methods for co-operation in the whole process. The church must then be able to indicate to the home, to the school, and to the various other agencies what each can do to assist. It will inspire, stimulate, and motivate leaders, teachers, and parents, and will seek to unify the results for the child.

By religious education we mean the development of the ideas, ideals, and habits that are of the highest social character. We mean a growth in a vital conception of God, an increasing valuation of life itself, and an enlarging capacity and responsibility for all social relationships. It involves the study of the best religious experiences and traditions of the race, including a particular study of the records in the Bible, with the current beliefs and practices of religion in the world today. It also means helping each person to get a working philosophy of life, and to put into practice the ideals inspired by an evolving religious experience. Each child must attain a definite religious experience of

his own that is energizing to himself. As the goals of religious education are made more specific for different ages, the various agencies can share more intelligently and more effectively. Too much religious education has been so general and indefinite that it has been hard to measure specific results.

Because of the fact that the junior absorbs so many of his religious attitudes in an unconscious way rather than in a conscious manner, it is essential that parents, teachers, and others controlling his education shall be conscious of their goals. Gradually the junior develops an ability to choose and direct his manner of life according to a religious faith and ideals of his own. In order to be good guides, parents, teachers, and other leaders need to have good working religious conceptions. They should also be able to explain to the junior in a way satisfactory to him the common religious concepts, namely, God, Jesus Christ, the future life, prayer, right and wrong in the common situations of life, the value of the Bible, the purpose of the church and the junior's place therein, the church ordinances, Sunday observance, and the reason for different denominations. They should understand the developing child life and the moral problems critical at each stage.

In order to be specific, we list here under some of the definite responsibilities for the home, the

school, the community, and the church in the process of the religious education of the junior.

HOME

1. Development of reverent attitudes toward religious things, symbols, traditions, customs, and experiences
2. Practical proof of the values in religious things
3. Regular practice of church attendance, with a participating interest in the missions and the activities of the church
4. The experience of worship and of religious instruction in the company of his parents, with evidence of their real interest
5. Study of selected and well-interpreted portions of the Bible. In particular, a development of a true conception of the meaning and significance of the life and teachings of Jesus, as a way of life for himself
6. Prayer habits, individual and social. Ability to express himself in prayer and to share in the social expression of prayer
7. Free discussion in the ordinary home conversations, in bedtime talks, on Sunday and at other times, of religious topics and moral issues. A sympathetic social outlook on human needs
8. Acquaintance with good books and periodicals, and the habit of talking over the discoveries made therein
9. The right use of Sunday, with growing convictions as to the values in the day and habits for its observance
10. Comradeship of parents so that there is significant meaning to such terms as father, love, respect, obedience, filial duty, loyalty, faithfulness, patience, mutual responsibility, co-operation, and others vital in religion. These are born in the home
11. Brotherly relations with other members of the family

with cheerful, unselfish, and regular participation in the household tasks and in the family undertakings

12. Development of such virtues as economy and thrift, dependability, honesty, purity, thoughtfulness, ordinary social etiquette
13. Correction of such faults as lying, deceit, dishonesty, uncontrolled temper, waste, carelessness, slovenliness, impoliteness, sex perversion, irritability, and selfishness
14. Aesthetic development of tastes and desires
15. Development of time values so that there is right conservation of time, fair distribution of energies, and an appreciation of the opportunities limited by time
16. Good health habits, with the practice of vigorous reactions and whole-hearted endeavors

SCHOOL

1. Right example of reverence toward religious things, symbols, traditions, customs, and experiences
2. Development of ideals and correction of low, debasing, and unsocial tendencies
3. Socialization by sharing experiences with others and by sharing in projects for mutual welfare
4. Development of self-discipline and habits of orderly behavior with due regard and thoughtfulness for others
5. Aesthetic development of tastes and desires
6. Development of skill in reading and of choice in reading material
7. Training in dramatics and pageantry and other forms of artistic self-expression and interpretation of life
8. Intelligent and sympathetic dealing with such moral problems as deceit, lying, stealing, sex perversion, disobedience, disloyalty, untidiness, laziness, as they arise in common school experiences. Also a development of moral discernment and self-control

COMMUNITY

1. Reverent attitudes toward religious things by leaders of the community, examples of Christian character, and employment of Christian principles in ordinary affairs of business and community interest
2. Trusted servants of the community supported without unfair criticism. Instances of corruption not tolerated
3. Decent newspapers with reports of crime and scandal reduced to the main facts without hideous details; with due recognition of worthy accomplishments; with less appeal to prejudices; and with more rational direction of public opinion according to Christian standards
4. Better movies and better shows. Development of better pictures that will stimulate the vivid imagination of the junior. Deletion of all pictures and shows that are degrading, demoralizing, or belittling of religious things
5. Development of aesthetic tastes and desires
6. Participation in community projects for beautifying the community, maintaining healthy conditions, and furthering better opportunities for the welfare of all. Development of civic consciousness and pride
7. Supervision of playgrounds with special attention to the needs of juniors
8. Promotion of justice toward all classes of the community. Instead of doles to the poor of the community in which the children are asked to help, more permanent relief and correction of the conditions causing poverty. Cultivation of respect for the law and the officers of the law, with evidence of justice in law enforcement

CHURCH

The responsibility of the church is both direct and indirect. The time it has to control the child is

very limited. Hence in the process of religious education its influence must be chiefly by indirect means. In the suggestions which follow we divide the responsibilities of the church into two classes: first, the indirect; and second, the direct.

Indirect Process

1. Parents must be made intelligent as to the problems involved in the religious education of the junior, and provided with helpful suggestions to meet these problems. The church will do this by such means as
   a) Public sermons, addresses, and illustrated lectures, given by those who have made special study of the junior
   b) Discussion groups and study classes on child life
   c) Visitation of the homes for specific counsel in particular cases
   d) Well-prepared literature for gratuitous distribution, for sale, and for reading circles
2. The church will relate itself closely to the school. Religious education is a special phase of general education. All education should be religious. In order to make this true, the churches of a community need to work together to secure
   a) School boards composed of strong religious characters, acquainted with modern educational standards and methods
   b) Appointment of teachers, principals, and supervisors who have warm religious interests and high moral purposes and who have made special study of the junior child
   c) Parent-Teacher associations that will consider the common problems of home and school in the development of the characters of these boys and girls

d) A curriculum fitted to give the junior moral training as well as knowledge and specific skills

e) Play facilities and supervision that will provide for healthy moral development

f) Discovery of the talents of individual children with encouragement of particular capacities, as well as the general training

3. The church will take an active interest in the leadership of the various institutions and agencies of the community. It will seek to impress on the leaders the Christian standards necessary in the development of the child life. It will fearlessly attack any forces that are working evil, and encourage and assist those that are working for the good of these boys and girls. More careful co-operation is needed among the churches and with the institutions of the community.

The church can do these things by

a) Conference with the leaders of the community on specific problems, e.g., camping privileges for junior boys and girls, provision for athletics and other recreation without duplication of effort and overcrowding of the child's time, juvenile crimes, etc.

b) Committees that keep in touch with various phases of community life and that keep the church informed and awake to the possibilities for improving conditions for the juniors

c) Joint projects for community welfare

4. In the church itself there must be provision for teacher training. This will include such subjects as child psychology, Bible interpretation, religious aims for each grade, worship, week-day activities, courses for Sunday-school classes, and possible projects. The church also needs continually to instruct its membership and especially its officers as to the place of the child in the church. If

the junior is not patronized and is given a definite place of his own in the church, he will have a different attitude toward it and it will affect him in a much different way

Direct Process

As a general basis of study for the Sunday classes of the three grades of our juniors the writer would recommend the following prepared courses:

For nine-year-olds: *God's Wonder World*, by C. S. Cobb (Beacon Press). This should be somewhat shortened. Some parts may be easily deleted and others combined. The value of the course is unquestionable for it helps to develop deep feelings of reverence toward and appreciation of the wonders and mysteries of life, and it provides worthwhile projects for activities outside the class hour.

For ten-year-olds: *An Introduction to the Bible*, by G. L. Chamberlin (University of Chicago Press). This course would also be better with some modifications. The average teacher has neither the knowledge of Bible interpretation nor ability nor time to work out such that this course assumes. If the studies were limited to the Old Testament stories with perhaps reference to one or two New Testament studies, and if outlines of possible ways of dramatization of the stories were given, the course would be more practicable and of keener interest to the juniors. The writer tried this out in a brief way with a group of ten- and eleven-year-olds and found it very satisfactory.

For eleven-year-olds: *The Life of Jesus*, by H. W. Gates (University of Chicago Press). This course presents the life of Jesus in a very fair way. It provides opportunity for discussion of many of the problems of the eleven-year-old in the light of the example and teaching of Jesus. The pictures and the handwork may be used to make the story of Jesus quite realistic for these youngsters.

While these three courses may be taken for the chief materials of the Sunday classes, each teacher of the juniors should have before him a list of problems critical in their ordinary life-situations. Such a list will suggest topics for discussion and projects that will be of vital interest. If the teacher will think through to possible solutions of these problems, he will be ready when the most natural occasion arises to take advantage of it and apply the moral and religious lesson. This will prevent a teacher from harping on one string. It will meet the real needs of the inquiring minds and active muscles of our juniors.

LIST OF PROBLEMS

1. To get a right sense of time values:
   a) To become systematic, prompt, and dependable
   b) To overcome such faults as are suggested in the list of scoldings on pages 46, 47
2. To attain and maintain vigorous health:
   a) To have regular health habits
   b) To control desires and appetites
   c) To overcome prejudices and eat well-balanced meals
   d) To know the main facts of sex, and to have wholesome attitudes thereto
   e) To overcome such faults as are listed on pages 49, 50
   f) To develop necessary habits as listed on pages 50, 51
3. To profit well by school experiences:
   a) To get right habits of study
   b) To appreciate the values of each subject and to overcome prejudices against any
   c) To apply self and not to shirk difficulties

d) To learn self-control and the right use of liberty and freedom
e) To be honest and dependable
f) To respect teachers and to be courteous to them
g) To regard the rights of others and to be polite to all
h) To get clear understanding of the wrongs in lying, stealing, swearing, cheating, sex perversion, and other misdemeanors, and to take a higher standard than the average
i) To overcome such faults as are suggested in the list of scoldings on pages 54, 55

4. To obtain enjoyment and benefit from reading:
   a) To get time for reading
   b) To select best reading matter
   c) To get meaning and significance of what is read
   d) To get appreciation for parts of the Bible
5. To learn to play with others
   a) To play fairly and unselfishly
   b) To do team play
   c) To choose playmates and groups
   d) To develop the skills necessary to take parts in games and to enjoy participation therein
   e) To find right activities for Sunday
   f) To overcome such faults as are suggested in the scoldings listed on pages 62, 63
6. To differentiate in what is seen and heard:
   a) To profit by contrasts, by seeking to improve conditions rather than to be satisfied by things as they are
   b) To condemn that which is wrong or of low quality
   c) To appreciate the aesthetic and to help advance such
   d) To recognize injustice and to seek to correct it
   e) To concentrate on a project
   f) To choose the right kind of movies and other entertainments, and to be moderate in desires for them

g) To get the most out of entertainments and exhibitions

h) To be able to create plays and games and organize good times for a group of juniors, or of younger folk

7. To appreciate the privileges and responsibilities of the home:

a) To know what he can do, and to cheerfully share in the responsibilities; cf. pages 29 and 30

b) To overcome such faults as are suggested in the list of scoldings on pages 66, 67

c) To recognize the faults of parents but not to justify his own acts thereby

d) To use spare time well. To have various projects in mind and under way

e) To enjoy comradeship of parents and to respect them

f) To talk over problems with parents

g) To share with others

h) To develop regular habits of prayer

i) To learn the value of money. To know it in terms of the family budget

8. To find values in the church teachings, practices, and activities:

a) To get working ideas of God, Jesus Christ, prayer, heaven, miracles, right and wrong, etc.

b) To get a general idea of the sources of the Bible, its value for the religious life, and to know some parts fairly well

c) To know the meaning and significance of church membership

d) To know the reasons for giving money to the church, and to enjoy doing his share

e) To take part whole-heartedly in the church services, in the hymns, responsive readings, prayers, and addresses. To feel responsible for the success of the

church, and to be interested in bringing others into the church and into its activities

f) To join in social service, not in spasmodic gifts or acts, but learning to investigate cases, and to cooperate with others in meeting social needs effectively. Interest in local needs and in missionary projects

g) To memorize hymns and scriptural passages and to have some immediate objectives for the use of such

h) To take part in biblical and other religious dramatizations and pageants, in class, in opening services of the department, and in larger programs with older groups

9. To be a good citizen and to fulfil his place in the community:

a) To regard all others with kindly feelings of love and a spirit of Christian brotherhood

b) To be courteous and thoughtful toward others

c) To learn the common rules of social etiquette

d) To participate in community enterprises and to have a community consciousness and sense of individual responsibility for community conditions

e) To differentiate in conflicting standards of right and wrong

f) To understand some of the difficulties of maintaining good government and the part of each citizen in such

10. To discover for himself his most satisfying interests:

a) In chapter iv we see how wide is the range of desires and ambitions. The junior will learn to control his desires, to improve them, to work for their fulfilment, to know their real significance, by

(1) Comparing his own desires and ambitions with others

(2) Projects which give him opportunity to try them out

(3) Studying cases of those who have attained their desires and ambitions in varying degrees

11. To overcome foolish fears and unfortunate aversions:

a) In chapter iv there is a suggestive list of fears and hates. These may be overcome by

(1) Seeing the outcome of such in the lives of others

(2) Being supervised and checked in undesirable actions

(3) Learning self-control in specific situations

12. To control his emotions

a) He must learn control of his surging emotions by

(1) Seeing undesirable objectives in their true light

(2) Persevering toward desired ends in spite of checks

(3) Anticipating conditions which tend to inspire fear or hate and preparing for them

APPENDIX A

INFORMATION DESIRED FROM PARENTS OF CHILDREN NINE TO ELEVEN YEARS OF AGE

1. What are his (or her) chief interests?
2. What hobbies has he? Collections, woodcraft, nature studies, etc.
3. What good habits has he formed?
   a) What rules have you seen him make and stick to?
   b) Give illustrations of some self-sacrifices he will make
   c) Give specific instances of where ideals are shown
4. What wrong acts does he do repeatedly?
   a) What bad habits are already formed or tending to be formed?
   b) What temptations seem hardest to meet?
   c) What influences act as controls?
   d) Give specific illustrations of how you have helped him to correct and overcome such
5. What questions has he asked about God, Jesus, church, prayer, death, future life, or any other religious matters?
   a) Are there any that he repeatedly asks about?
   b) How do you answer; or better, how did you answer?
   c) What do you find especially difficult to explain to his satisfaction?
6. What does he read mostly?
   a) Where does he get his books? Who helps him to choose?
   b) Have you a list of books to suggest to him? If so, please list
   c) What magazines or newspapers does he read?

7. How does he get along with other children? at home? at school? at play?
   a) Does he play much alone? What kinds of games?
8. What kinds of games interest him most? outdoors? inside?
   a) Does he like to have you play with him?
   b) What recreation do you share with him? [either father or mother]
9. Give illustrations of how you have planned for holidays, birthdays, or any special anniversaries, parties, or other features
   a) How do you spend your summer vacation? As a family? The boy or girl separate from the family?
10. Do you notice any particular differences from last year in any habits, or in ability to do things, in wider interests, in purposes, etc.?
11. What physical changes have you noticed? Growth, strength, etc.?
   a) Does he seem to require different kinds of food?
   b) Has he special aversions?
12. What religious worship do you have in the home?
   a) Does the boy share in any way?
   b) What prayers does he use?
13. What memory work has he done in Scripture, hymns, or any good literature?
   a) What do you feel he should know?
   b) What interests him most?
14. Does the boy have pocket money to spend regularly?
   a) Does he earn any himself? What ways?
   b) Have you any system in making him allowances? What works best?
   c) Does he keep account of what he gets and spends?
   d) Does he show a willingness to give freely of his own money to worthy objects?

15. Has he any hero in particular? or heroes?
    a) Do these change?
    b) In what way does he imitate him or them?
16. Give illustrations of stories you have told him Any books used?
    a) What stories does he tell? Any heard in church, school, etc.?
    b) Have you instances of how a story helped him in conduct?
17. What tendency does he show to teasing or bullying?
    a) How do you correct such?
18. What lessons in courtesy, and training in such habits, do you find that he needs? Note difficulties in transferring training from one act to another situation
19. What evidence have you of "gang" tendency?
    a) Does he have a chum—one or several? Do they change?
    b) Does he have a sense of group loyalty? In what way?
    c) Does he talk much of his bunch, or of individual boys or girls?
    d) Does he get into scraps and talk of what *he* did or his gang?
20. What sex education has he had?
    a) Will he bring questions to you freely?
    b) Does he ask many questions of this kind?
    c) Have you any book that would help you to tell him what he should know now and also as he grows older?
21. What kinds of pets has he?
    a) Does he show much interest in them?
    b) Does he study their habits and want to know more about them?
22. What specific responsibilities has he in the home?
    a) Does he share readily?
    b) Any particular difficulties?

23. Give instances of thoughtfulness for others; of selfish disregard
    a) How have you tried to correct selfishness in him?
24. How often does he go to the movies?
    a) Give any reactions you have noticed consequent to such
    b) What kind does he like best?
    c) What types do you like him to see?
25. Does he like to act, to dress up, to put on stunts?
    a) Describe any specially interesting things he has taken part in
    b) What opportunities does the church, school, or home afford?
    c) What suggestions can you offer?
26. Does he show interest in music? In what ways?
    a) What opportunities does he get for appreciation of the best music?
    b) Is he taking any music lessons? What time does he practice?
    c) Does he practice willingly? What incentives are needed?
27. Has he ever kept a diary, written any poems or special letters, etc.?
    a) Does he have any person to write to? child or adult?
28. What kind of handwork is he interested in?
    a) What has he made?
    b) Do you notice any difference in developing skills?
29. What interest does he show in Bible stories?
    a) Have you a child's *Life of Christ* or any collection of Bible stories that you have found fairly satisfactory?
    b) What parts of the Bible interest him? Does he want to read up on anything taught at church?
    c) What instances have you of Bible stories affecting his conduct?

d) What, if any change, has given him greater or less interest in the Bible? Teachers, courses, methods, attitudes, etc.?

30. Would a parent's class to discuss such problems as these help you to function better as his father or mother?

a) Do you attend any Parent-Teacher Association meetings? What have you found of special value there?

APPENDIX B

QUESTIONS FOR SECURING THE "DIARY OF A DAY"

[GIVE NAME, AGE, GRADE, SCHOOL]

1. Time I usually rise in the morning
2. What I usually do before breakfast
3. What I usually have for breakfast
4. What I do before school, at home, on road to school, on school grounds
5. What I do at recess and at noon—games I play
6. What I do after school before supper—games, chores, reading, music, lessons, etc.
7. When I have supper; what we talk about at supper
8. What I do after supper—chores, games, reading, movies, play, etc.
9. When I go to bed

APPENDIX C

COMPOSITION EXERCISE ON "WISHES," "HATES," ETC.

[GIVE NAME, AGE, GRADE, SCHOOL]

1. Three things I would choose if I could get anything I wanted
2. Three things I would like to be if I had the power, or if I could grow up and do them
3. Three things I am most afraid of
4. Three things I get scolded for most
5. Three things I hate worst
6. How I would like to spend a holiday if I had the chance

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